

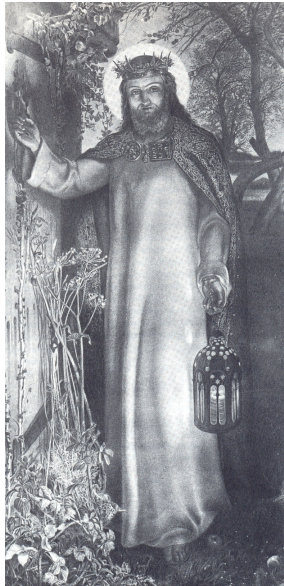
# The Voice of the Prophets:

Wisdom of the Ages, Baha'i

Compiled By Marilyn Hughes

*The Out-of-Body Travel Foundation!*

[www.outofbodytravel.org](http://www.outofbodytravel.org)



*The Light of the World , Holman Hunt*

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**MarilynnHughes@aol.com**

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Having worked primarily in radio broadcasting, Marilynn Hughes spent several years as a news reporter, producer and anchor before deciding to stay at home with her three children. She's experienced, researched, written, and taught about out-of-body travel since 1987.

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Throughout time . . . That They  
Might Have Voice!

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## INTRODUCTION:

# The Voice of the Prophets:

Wisdom of the Ages, Volume 12 of 12

The purpose of this series of texts is very simple. We have striven to compile the best of the better known *and* the least known of the ancient sacred texts from every religion throughout the world and throughout time.

It is our hope that this series of volumes makes it possible for a lay reader to truly access some of the most important world literature in religion without having to have a library of 5,000 books in their possession. In these volumes, you will find everything you need to know to have a well-rounded and deep understanding of the many different faiths and belief systems in our world.

As you peruse these texts, you may be surprised to find that the words of Ancient Egyptian Prophet Hermes from 5,000 years ago are not nearly so distant from the words of Christianity 2,000 years

ago, nor the words of Baha'u'llah just 175 years ago - as most of us might think.

There's a thread of unity which merges and molds these traditions together, and that unity comes from the One True God who has spoken through each and every one of them during their sojourn and time on this Earth. It is our duty to preserve the line of wisdom which travels throughout the ages through the voice of the Prophets.

Welcome to the journey of your life wherein you will travel to every ancient, medieval and modern world and soar through the minds of the greatest prophets, mystics, saints and sages that have walked this Earth!

# The Voice of the Prophets

Wisdom of the Ages, Volume 12 of 12

Addendum: All texts used in this series come from sacred scriptures and other documents which are in what is called 'Public Domain.' Where possible, proper attributions are made to the original writer's and/or translators!

# Volume 12

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#### Wisdom of the of the Bab', Forerunner of Baha'u'llah the Prophet

#### Selections from the Writings of the Bab

*SELECTIONS FROM THE WRITINGS OF THE BAB, The  
Bab, (Baha'i World Centre, 1982)*

References to the Qur'an In footnotes referring to the Quran the surihs have been numbered according to the original, whereas the verse numbers are those in Rodwell's translation which differ sometimes from those of the Arabic.

#### 1 TABLETS AND ADDRESSES

#### A TABLET ADDRESSED TO HIM WHO WILL BE MADE MANIFEST'

This is an epistle from this lowly servant to the All-Glorious  
Lord--He Who hath been aforetime and will be  
hereafter made manifest. Verily He is the Most Manifest,  
the Almighty.

IN the name of the Sovereign Lord, the Lord of  
Power.

Glorified is He before Whom all the dwellers  
of earth and heaven bow down in adoration and  
unto Whom all men turn in supplication. He is the One  
Who holdeth in His grasp the mighty kingdom of all  
created things and unto Him shall all return. He is the One  
Who revealeth whatsoever He willeth and by His injunction  
`Be Thou' all things have come into being.

This is an epistle from the letter `Tha'+F1 unto Him Who  
will be made manifest through the power of Truth--He  
Who is the All-Glorious, the Best Beloved--to affirm that  
all created things as well as myself bear witness for all time  
that there is none other God but Thee, the Omnipotent,  
the Self-Subsisting; that Thou art God, there is no God  
besides Thee and that all men shall be raised up to life  
through Thee.

Lauded and glorified be Thy name, O Lord, my God!

+F1 This is the first letter of `Thamarih' which means `fruit'. Shoghi  
+F1 Effendi, in his writings, refers to the Bab as the `Thamarih' (fruit)  
+F1 of the Tree of God's successive Revelations. (See Shoghi Effendi's  
+F1 letter to the Baha'is of the East dated Naw-Ruz 110, page 5.)

From all eternity I have indeed recognized Thee and  
unto all eternity will ever do so through Thine Own Self  
and not through any one else besides Thee. Verily Thou  
art the Source of all knowledge, the Omniscient. From  
everlasting I have besought and unto everlasting will beseech  
forgiveness for my limited understanding of Thee,  
aware as I am that there is no God but Thee, the All-Glorious,  
the Almighty.

I beg of Thee, O my Best Beloved, to pardon me and  
those who earnestly seek to promote Thy Cause; Thou art  
indeed the One Who forgiveth the sins of all mankind.  
And in this second year of my Revelation--a Revelation  
which took place at Thy behest--I bear witness that Thou  
art the Most Manifest, the Omnipotent, the Ever-Abiding;  
that of all things that exist on earth and in the heavens nothing  
whatsoever can frustrate Thy purpose and that Thou  
art the Knower of all things and the Lord of might and  
majesty.



Verily, we have believed in Thee and in Thy signs ere the dawn of Thy Manifestation, and in Thee are we all well-assured. Verily, we have believed in Thee and in Thy signs after the fulfilment of Thy Manifestation, and in Thee do we all believe. Verily, we have believed in Thee and in Thy signs at the hour of Thy Manifestation and bear witness that through Thine injunction 'Be Thou' all things have been created.

Every Manifestation is but a revelation of Thine Own Self, with each of Whom we have truly appeared and we bow down in adoration before Thee. Thou hast been, O my Best Beloved, and shalt ever be my witness throughout bygone times and in the days to come. Verily, Thou art the All-Powerful, the Ever-Faithful, the Omnipotent. I have testified to Thy oneness through Thine Own Self before the dwellers of the heavens and the earth, bearing witness that, verily, Thou art the All-Glorious, the Best Beloved. I have attained the recognition of Thee through Thine Own Self before the dwellers of the heavens and the earth, bearing witness that Thou art in truth the Almighty, the All-Praised. I have glorified Thy Name through Thine Own Self before the dwellers of the heavens and the earth, bearing witness that Thou art indeed the Lord of power, He Who is the Most Manifest. I have exalted Thy holiness through Thine Own Self before the dwellers of the heavens and the earth, bearing witness that in truth Thou art the Most Sanctified, the Most Holy. I have praised Thy sanctity through Thine Own Self before the dwellers of the heavens and the earth, bearing witness that Thou art indeed the Indescribable, the Inaccessible, the Immeasurably Glorified. I have extolled Thine overpowering majesty through Thine Own Self before the dwellers of the heavens and the earth, bearing witness that, verily, Thou and Thou alone art the Lord of might, the Eternal One, the Ancient of Days.

Hallowed and glorified art Thou; there is none other God but Thee and in truth unto Thee do we all return. As to those who have put the kindred of Ali to death, ere long they shall realize to what depths of perdition they have descended.

## TABLET TO THE FIRST LETTER OF THE LIVING

This is that which We have revealed for the First Believer in Him Whom God shall make manifest, that it may serve as an admonition from Our presence unto all mankind.

In the Name of the Almighty, the Best Beloved.

LAUDED and glorified is He Who is the sovereign Lord of the kingdoms of heaven and earth and whatever is between them. Say, verily unto Him shall all return, and He is the One Who guideth at His Own behest whomsoever He pleaseth. Say, all men beseech His blessings and He is supreme over all created things. He is indeed the All-Glorious, the Mighty, the Well-Beloved.

This is an epistle from the letter `Tha' unto him who is the First Believer. Bear thou witness that verily He is I, Myself, the Sovereign, the Omnipotent. He is the One Who ordaineth life and death and unto Him shall all return.

Indeed there is none other God but Him and all men bow down in adoration before Him. Verily Thy Lord, God, shall presently recompense every one as He ordaineth, even swifter than uttering the words `Be thou, and it is'. God hath in truth testified in His Book and so also have testified the company of His angels, His Messengers and those endued with divine knowledge, that thou hast believed in God and in His signs and that everyone is guided aright by virtue of thy guidance. This is indeed a boundless grace which God, the Ever-Living, the Self-Subsisting, hath graciously conferred upon thee aforetime

and will confer hereafter. And since thou didst believe in God before the creation, He hath in truth, at His own behest, raised thee up in every Revelation. There is no God but Him, the Sovereign Protector, the All-Glorious.

It behooveth you to proclaim the Cause of God unto all created things as a token of grace from His presence; no God is there but Him, the Most Generous, the All-Compelling.

Say: All matters must be referred to the Book of God; I am indeed the First to believe in God and in His signs; I am the One Who divulgeth and proclaimeth the Truth and I have been invested with every excellent title of God, the Mighty, the Incomparable. Verily I have attained the

Day of the First Manifestation and by the bidding of the Lord and as a token of His grace, I shall attain the Day of the Latter Manifestation. There is no God but Him and at the appointed hour everyone shall bow down unto Him in adoration.

I render thanks and yield praise unto God for having been chosen by Him as the Exponent of His Cause in bygone days and in the days to come; there is none other God save Him, the Glorified, the All-Praised, the Ever-Abiding. Whatever is in the heavens and on the earth is His and through Him are we guided aright.

O people of the Bayan! Those who embrace the Truth must turn unto Me, as ordained in the Book and divine guidance will be vouchsafed to whosoever attaineth My presence.

#### EXCERPTS FROM THE QAYYUMU'L-ASMA'

ALL praise be to God Who hath, through the power of Truth, sent down this Book unto His servant, that it may serve as a shining light for all mankind... Verily this is none other than the sovereign Truth; it is the Path which God hath laid out for all that are in heaven and on earth. Let him then who will, take for himself the right path unto his Lord. Verily this is the true Faith of God, and sufficient witness are God and such as are endowed with the knowledge of the Book. This is indeed the eternal Truth which God, the Ancient of Days, hath revealed unto His omnipotent Word--He Who hath been raised up from the midst of the Burning Bush. This is the Mystery which hath been hidden from all that are in heaven and on earth, and in this wondrous Revelation it hath, in very truth, been set forth in the Mother Book by the hand of God, the Exalted...

O concourse of kings and of the sons of kings! Lay aside, one and all, your dominion which belongeth unto God... Let not thy sovereignty deceive thee, O Shah, for `every soul shall taste of death,'+F1 and this, in very truth, hath been written down as a decree of God. Chapter I.

O King of Islam! Aid thou, with the truth, after having aided the Book, Him Who is Our Most Great Remembrance,

for God hath, in very truth, destined for thee, and  
for such as circle round thee, on the Day of Judgement, a  
responsible position in His Path. I swear by God, O Shah!

+F1 Qur'an 3:182

If thou showest enmity unto Him Who is His Remembrance,  
God will, on the Day of Resurrection, condemn  
thee, before the kings, unto hell-fire, and thou shalt not, in  
very truth, find on that Day any helper except God, the  
Exalted. Purge thou, O Shah, the Sacred Land [Tihiran]  
from such as have repudiated the Book, ere the day whereon  
the Remembrance of God cometh, terribly and of a sudden,  
with His potent Cause, by the leave of God, the Most High.  
God, verily, hath prescribed to thee to submit unto Him  
Who is His Remembrance, and unto His Cause, and to  
subdue, with the truth and by His leave, the countries, for  
in this world thou hast been mercifully invested with  
sovereignty, and wilt, in the next, dwell, nigh unto the Seat  
of Holiness, with the inmates of the Paradise of His good-pleasure...  
By God! If ye do well, to your own behoof will ye do  
well; and if ye deny God and His signs, We, in very truth,  
having God, can well dispense with all creatures and all  
earthly dominion. Chapter I.

BE thou content with the commandment of God, the  
True One, inasmuch as sovereignty, as recorded in the  
Mother Book by the hand of God, is surely invested in Him  
Who is His Remembrance...

O Minister of the Shah! Fear thou God, besides Whom  
there is none other God but Him, the Sovereign Truth, the  
Just, and lay aside thy dominion, for We, by the leave of  
God, the All-Wise, inherit the earth and all who are upon  
it,+F1 and He shall rightfully be a witness unto thee and unto

+F1 cf. Qur'an 19:41

the Shah. Were ye to obey the Remembrance of God with  
absolute sincerity, We guarantee, by the leave of God, that  
on the Day of Resurrection, a vast dominion shall be yours  
in His eternal Paradise.

Vain indeed is your dominion, for God hath set aside

earthly possessions for such as have denied Him; for unto Him Who is your Lord shall be the most excellent abode,  
He Who is, in truth, the Ancient of Days....

O concourse of kings! Deliver with truth and in all haste the verses sent down by Us to the peoples of Turkey and of India, and beyond them, with power and with truth, to lands in both the East and the West.... And know that if ye aid God, He will, on the Day of Resurrection, graciously aid you, upon the Bridge, through Him Who is His Most Great Remembrance...

O people of the earth! Whoso obeyeth the Remembrance of God and His Book hath in truth obeyed God and His chosen ones and he will, in the life to come, be reckoned in the presence of God among the inmates of the Paradise of His good-pleasure. Chapter I.

VERILY We made the revelation of verses to be a testimony for Our message unto you. Can ye produce a single letter to match these verses? Bring forth, then, your proofs, if ye be of those who can discern the one true God. I solemnly affirm before God, should all men and spirits combine to compose the like of one chapter of this Book, they would surely fail, even though they were to assist one another.+F1

+F1 cf. Qur'an 17:90

O concourse of divines! Fear God from this day onwards in the views ye advance, for He Who is Our Remembrance in your midst, and Who cometh from Us, is, in very truth, the Judge and Witness. Turn away from that which ye lay hold of, and which the Book of God, the True One, hath not sanctioned, for on the Day of Resurrection ye shall, upon the Bridge, be, in very truth, held answerable for the position ye occupied.... And unto you We have sent down this Book which truly none can mistake...

O concourse of the people of the Book! Fear ye God and pride not yourselves in your learning. Follow ye the Book which His Remembrance hath revealed in praise of God, the True One. He Who is the Eternal Truth beareth me witness, whoso followeth this Book hath indeed followed all the past Scriptures which have been sent down

from heaven by God, the Sovereign Truth. Verily, He is well informed of what ye do... Such as are the true followers of Islam would say: `O Lord our God! We have hearkened to the call of Thy Remembrance and obeyed Him. Forgive us our sins. Thou art, verily, the Eternal Truth, and unto Thee, our infallible Retreat, must we all return.'+F1 Chapter II.

AS to those who deny Him Who is the Sublime Gate of God, for them We have prepared, as justly decreed by God, a sore torment. And He, God, is the Mighty, the Wise. We have, of a truth, sent down this divinely-inspired Book unto Our Servant... Ask ye then Him Who is Our Remembrance of its interpretation, inasmuch as He, as

+F1 cf. Qur'an 2:285

divinely-ordained and through the grace of God, is invested with the knowledge of its verses...

O children of men! If ye believe in the one True God, follow Me, this Most Great Remembrance of God sent forth by your Lord, that He may graciously forgive you your sins. Verily He is forgiving and compassionate toward the concourse of the faithful. We, of a truth, choose the Messengers through the potency of Our Word, and We exalt Their offspring, some over others, through the Great Remembrance of God as decreed in the Book and concealed therein...

Some of the people of the city have declared: `We are the helpers of God', but when this Remembrance came suddenly upon them, they turned aside from helping Us.

Verily God is My Lord and your true Lord, therefore worship Him, while this Path from Ali [the Bab] is none but the straight Path+F1 in the estimation of your Lord.

Chapter III.

UNTO every people We have sent down the Book in their own language.+F2 This Book We have, verily, revealed in the language of Our Remembrance and it is in truth a wondrous language. He is, verily, the eternal Truth come from God, and according to the divine judgement given in

the Mother Book, He is the most distinguished among the writers of Arabic and most eloquent in His utterance. He is in truth the Supreme Talisman and is endowed with supernatural powers, as set forth in the Mother Book...

+F1 cf. Qur'an 3:50

+F2 cf. ibid. 14:4

O people of the city! Ye have disbelieved your Lord. If ye are truly faithful to Muhammad, the Apostle of God and the Seal of the Prophets, and if ye follow His Book, the Qur'an, which is free from error, then here is the like of it--this Book, which We have, in truth and by the leave of God, sent down unto Our Servant. If ye fail to believe in Him, then your faith in Muhammad and His Book which was revealed in the past will indeed be treated as false in the estimation of God. If ye deny Him, the fact of your having denied Muhammad and His Book will, in very truth and with absolute certainty, become evident unto yourselves.

Chapter IV.

FEAR ye God and breathe not a word concerning His Most Great Remembrance other than what hath been ordained by God, inasmuch as We have established a separate covenant regarding Him with every Prophet and His followers. Indeed, We have not sent any Messenger without this binding covenant and We do not, of a truth, pass judgement upon anything except after the covenant of Him Who is the Supreme Gate hath been established.

Ere long the veil shall be lifted from your eyes at the appointed time. Ye shall then behold the sublime Remembrance of God, unclouded and vivid. Chapter V.

DO men imagine that We are far distant from the people of the world? Nay, the day We cause them to be assailed

by the pangs of death+F1 they shall, upon the plain of Resurrection, behold how the Lord of Mercy and His Remembrance were near. Thereupon they shall exclaim: `Would that we had followed the path of the Bab! Would that we had sought refuge only with Him, and not with men of

perversity and error! For verily the Remembrance of God appeared before us,+F2 behind us, and on all sides, yet we were, in very truth, shut out as by a veil from Him.'

Chapter VII.

DO not say, 'How can He speak of God while in truth His age is no more than twenty-five?'<sup>1</sup> Give ye ear unto Me. I swear by the Lord of the heavens and of the earth: I am verily a servant of God. I have been made the Bearer of irrefutable proofs from the presence of Him Who is the long-expected Remnant of God. Here is My Book before your eyes, as indeed inscribed in the presence of God in the Mother Book. God hath indeed made Me blessed, wheresoever

I may be, and hath enjoined upon Me to observe prayer and fortitude so long as I shall live on earth amongst you. Chapter IX.

GLORIFIED is He besides Whom there is none other God.

In His grasp He holdeth the source of authority, and verily God is powerful over all things. We have decreed

+F1 cf. Qur'an 68:42

+F2 cf. ibid. 7:63, 69

that every long life shall in truth suffer decline+F1 and that every hardship shall be followed by ease,+F2 that perchance men may recognise the Gate of God as He Who is the eternal Truth, and verily God shall stand as witness unto those that have believed. Chapter XIII.

O YE servants of God! Verily, be not grieved if a thing ye asked of Him remaineth unanswered, inasmuch as He hath been commanded by God to observe silence, a silence which is in truth praiseworthy. We have indeed enabled Thee to truly see in Thy dream a measure of Our Cause, but wert Thou to acquaint them with the hidden Mystery, they would dispute its truth among themselves. Verily Thy Lord, the God of truth, knoweth the very secrets of hearts+F3...

O peoples of the world! Whatsoever ye have offered



up in the way of the One True God, ye shall indeed find preserved by God, the Preserver, intact at God's Holy Gate. O peoples of the earth! Bear ye allegiance unto this resplendent light wherewith God hath graciously invested Me through the power of infallible Truth, and walk not in the footsteps of the Evil One,+F4 inasmuch as he prompteth you to disbelieve in God, your Lord, and verily God will not forgive disbelief in Himself, though He will forgive other sins to whomsoever He pleaseth.+F5 Indeed His knowledge embraceth all things... Chapter XVII.

+F1 cf. Qur'an 36:68

+F2 cf. ibid. 65:7; 94:5

+F3 cf. ibid. 8:45

+F4 cf. ibid. 2:204

+F5 cf. ibid. 4:51

O PEOPLES of the East and the West! Be ye fearful of God concerning the Cause of the true Joseph and barter Him not for a paltry price+F1 established by yourselves, or for a trifle of your earthly possessions, that ye may, in very truth, be praised by Him as those who are reckoned among the pious who stand nigh unto this Gate. Verily God hath deprived of His grace him who martyred Husayn, Our forefather, lonely and forsaken as He was upon the land of Taff [Karbila]. Yazid, the son of Mu'aviyah, out of corrupt desire, bartered away the head of the true Joseph to the fiendish people for a trifling price and a petty sum from his property. Verily they repudiated God by committing a grievous error. Erelong will God wreak His vengeance upon them, at the time of Our Return, and He hath, in very truth, prepared for them, in the world to come, a severe torment. Chapter XXI.

O QURRATU'L-'AYN!+F2 We have, verily, dilated Thine heart in this Revelation, which stands truly unique from all created things, and have exalted Thy name through the manifestation of the Bab, so that men may become aware of Our transcendent power, and recognize that God is immeasurably sanctified above the praise of all men. He is verily independent of the whole of creation. Chapter XXIII.

+F1 cf. Qur'an 12:20

+F2 In these passages of the Qayyumul-'Asma' the name Qurratul-'Ayn  
+F2 (Solace of the Eyes) refers to the Bab Himself.

THE angels and the spirits, arrayed rank upon rank,  
descend, by the leave of God, upon this Gate+F1 and circle  
round this Focal Point in a far-stretching line. Greet them  
with salutations, O Qurratul-'Ayn, for the dawn hath indeed  
broken; then proclaim unto the concourse of the  
faithful: 'Is not the rising of the Morn, foreshadowed in the  
Mother Book, to be near at hand?+F2...'

O Qurratul-'Ayn! Turn Thou eagerly unto God in  
Thy Cause, for the peoples of the world have risen in  
iniquity, and but for the outpouring of the grace of God  
and Thy mercy unto them, no one could purge even a  
single soul for evermore.+F3 O Qurratul-'Ayn! The life to  
come is indeed far more advantageous unto Thee and unto  
such as follow Thy Cause than this earthly life and its  
pleasures. This is what hath been foreordained according to  
the dispensations of Providence...

O Qurratul-'Ayn! Say: Verily I am the 'Gate of God'  
and I give you to drink, by the leave of God, the sovereign  
Truth, of the crystal-pure waters of His Revelation which  
are gushing out from the incorruptible Fountain situate  
upon the Holy Mount. And those who earnestly strive  
after the One True God, let them then strive to attain this  
Gate.+F4 Verily God is potent over all things...

O peoples of the earth! Give ear unto God's holy Voice  
proclaimed by this Arabian Youth Whom the Almighty  
hath graciously chosen for His Own Self. He is indeed none  
other than the True One, Whom God hath entrusted with  
this Mission from the midst of the Burning Bush. O  
Qurratul-'Ayn! Unravel what Thou pleasest from the

+F1 cf. Qur'an 78:38

+F2 cf. ibid. 11:83

+F3 cf. ibid. 24:21

+F4 cf. ibid. 83:25-26

secrets of the All-Glorious, for the ocean is surging high+F1  
at the behest of the incomparable Lord. Chapter XXIV.

Are ye wickedly scheming, according to your selfish  
fancies, an evil plot against Him Who is the Most Great

Remembrance of God? By the righteousness of God, all who are in the heaven and on earth and whatsoever lieth between them are regarded in My sight even as a spider's web,+F2 and verily God beareth witness unto all things. Indeed they will not lay plots but against themselves. God hath caused this Remembrance to be, in very truth, independent of all the dwellers of earth and heaven. Chapter XXV.

O YE peoples of the earth! During the time of My absence I sent down the Gates unto you. However the believers, except for a handful, obeyed them not. Formerly I sent forth unto you Ahmad and more recently Kazim, but apart from the pure in heart amongst you no one followed them. What hath befallen you, O people of the Book? Will ye not fear the One true God, He Who is your Lord, the Ancient of Days?... O ye who profess belief in God! I adjure you by Him Who is the Eternal Truth, have ye discerned among the precepts of these Gates anything inconsistent with the commandments of God as set forth

+F1 Qur'an 52:6  
+F2 cf. ibid. 29:40

in this Book? Hath your learning deluded you by reason of your impiety? Take ye heed then, for verily your God, the Lord of Eternal Truth, is with you and in very truth is watchful over you... Chapter XXVII.

O YE kinsmen of the Most Great Remembrance! This Tree of Holiness, dyed crimson with the oil of servitude, hath verily sprung forth out of your own soil in the midst of the Burning Bush, yet ye comprehend nothing whatever thereof, neither of His true, heavenly attributes, nor of the actual circumstances of His earthly life, nor of the evidences of His powerful and unblemished behaviour.

Actuated by your own fancies, you consider Him to be alien to the sovereign Truth, while in the estimation of God He is none other than the Promised One Himself, invested with the power of the sovereign Truth, and verily He is, as decreed in the Mother Book, held answerable in the midst

of the Burning Bush...

O Qurratu'l-'Ayn! Deliver the summons of the most exalted Word unto the handmaids among Thy kindred, caution them against the Most Great Fire and announce unto them the joyful tidings that following this mighty Covenant there shall be everlasting reunion with God in the Paradise of His good-pleasure, nigh unto the Seat of Holiness. Verily God, the Lord of creation, is potent over all things.

O Thou Mother of the Remembrance! May the peace and salutation of God rest upon thee. Indeed thou hast endured patiently in Him Who is the sublime Self of God. Recognize then the station of thy Son Who is none other than the mighty Word of God. He hath verily pledged Himself to be answerable for thee both in thy grave and on the Judgement Day, while thou hast, in the Preserved Tablet of God, been immortalized as the 'Mother of the Faithful' by the Pen of His Remembrance. Chapter XXVIII.

O QURRATU'L-'AYN! Stretch not Thy hands wide open in the Cause, inasmuch as the people would find themselves in a state of stupor by reason of the Mystery, and I swear by the true, Almighty God that there is yet for Thee another turn after this Dispensation.

And when the appointed hour hath struck, do Thou, by the leave of God, the All-Wise, reveal from the heights of the Most Lofty and Mystic Mount a faint, an infinitesimal glimmer of Thy impenetrable Mystery, that they who have recognized the radiance of the Sinaic Splendour may faint away and die as they catch a lightning glimpse of the fierce and crimson Light that envelops Thy Revelation. And God is, in very truth, Thine unfailing Protector. Chapter XXVIII.

O PEOPLE of Persia! Are ye not satisfied with this glorious honour which the supreme Remembrance of God hath conferred upon you? Verily ye have been especially favoured by God through this mighty Word. Then do not withdraw from the sanctuary of His presence, for, by the righteousness of the One true God, He is none other than the sovereign Truth from God; He is the most exalted One and the Source of all wisdom, as decreed in the Mother

Book...

O peoples of the earth! Cleave ye tenaciously to the Cord of the All-Highest God, which is but this Arabian Youth, Our Remembrance--He Who standeth concealed at the point of ice amidst the ocean of fire. Chapter XXIX.

O PEOPLE of the earth! By the righteousness of the One true God, I am the Maid of Heaven begotten by the Spirit of Baha, abiding within the Mansion hewn out of a mass of ruby, tender and vibrant; and in this mighty Paradise naught have I ever witnessed save that which proclaimeth the Remembrance of God by extolling the virtues of this Arabian Youth. Verily there is none other God but your Lord, the All-Merciful. Magnify ye, then, His station, for behold, He is poised in the midmost heart of the All-Highest Paradise as the embodiment of the praise of God in the Tabernacle wherein His glorification is intoned. At one time I hear His Voice as He acclaimeth Him Who is the Ever-Living, the Ancient of Days, and at another time as He speaketh of the mystery of His most august Name. And when He intoneth the anthems of the greatness of God all Paradise waileth in its longing to gaze on His Beauty, and when He chanteth words of praise and glorification of God all Paradise becomes motionless like unto ice locked in the heart of a frost-bound mountain. Methinks I visioned Him moving along a straight middle path wherein every paradise was His Own paradise, every heaven His Own heaven, while the whole earth and all that is therein appeared but as a ring upon the finger of His

+P55

servants. Glorified be God, His Creator, the Lord of everlasting sovereignty. Verily He is none other but the servant of God, the Gate of the Remnant of God your Lord, the Sovereign Truth. Chapter XXIX.

O THOU the Supreme Word of God! Fear not, nor be Thou grieved, for indeed unto such as have responded to Thy Call, whether men or women, We have assured forgiveness of sins, as known in the presence of the Best Beloved and in conformity with what Thou desirest. Verily

His knowledge embraceth all things. I adjure Thee by My  
 life, set Thy face towards Me and be not apprehensive.  
 Verily Thou art the Exalted One among the Celestial Concourse,  
 and Thy hidden Mystery hath, of a truth, been  
 recorded upon the Tablet of creation in the midst of the  
 Burning Bush. Ere long God will bestow upon Thee rulership  
 over all men, inasmuch as His rule transcendeth the  
 whole of creation. Chapter XXXI.

O CONCOURSE of Shi'ihis! Fear ye God and Our Cause  
 which concerneth Him Who is the Most Great Remembrance  
 of God. For great is its fire, as decreed in the Mother  
 Book. Chapter XL.

RECITE ye as much as convenient from this Qur'an both  
 at morn and at eventide, and chant the verses of this Book,  
 by the leave of the eternal God, in the sweet accents of this  
 Bird which warbleth its melody in the vault of heaven.  
 Chapter XLI.

ISSUE forth from your cities, O peoples of the West and  
 aid God ere the Day when the Lord of mercy shall come  
 down unto you in the shadow of the clouds with the angels  
 circling around Him,+F1 exalting His praise and seeking forgiveness  
 for such as have truly believed in Our signs.  
 Verily His decree hath been issued, and the command of  
 God, as given in the Mother Book, hath indeed been revealed...  
 Become as true brethren in the one and indivisible religion  
 of God, free from distinction, for verily God  
 desireth that your hearts should become mirrors unto your  
 brethren in the Faith, so that ye find yourselves reflected in  
 them, and they in you. This is the true Path of God, the  
 Almighty, and He is indeed watchful over your actions.  
 Chapter XLVI.

O YE peoples of the earth! Hearken unto My call, ringing  
 forth from the precincts of this sacred Tree--a Tree set  
 ablaze by the pre-existent Fire: There is no God but Him;  
 He is the Exalted, the All-Wise. O ye the servants of the

Merciful One! Enter ye, one and all, through this Gate and

+F1 cf. Qur'an 2:206

follow not the steps of the Evil One, for he prompteth you to walk in the ways of impiety and wickedness; he is, in truth, your declared enemy.+F1 Chapter LI.

BE Thou patient, O Qurratu'l-'Ayn, for God hath indeed pledged to establish Thy sovereignty throughout all countries and over the people that dwell therein. He is God and verily He is powerful over all things. Chapter LIII.

BY My glory! I will make the infidels to taste, with the hands of My power, retributions unknown of any one except Me, and will waft over the faithful those musk-scented breaths which I have nursed in the midmost heart of My throne; and verily the knowledge of God embraceth all things.

O concourse of light! By the righteousness of God, We speak not according to selfish desire, nor hath a single letter of this Book been revealed save by the leave of God, the Sovereign Truth. Fear ye God and entertain no doubts regarding His Cause, for verily, the Mystery of this Gate is shrouded in the mystic utterances of His Writ and hath been written beyond the impenetrable veil of concealment by the hand of God, the Lord of the visible and the invisible.

Indeed God hath created everywhere around this Gate oceans of divine elixir, tinged crimson with the essence of existence and vitalized through the animating power of the

+F1 cf. Qur'an 2:163-164

desired fruit; and for them God hath provided Arks of ruby, tender, crimson-coloured, wherein none shall sail but the people of Baha, by the leave of God, the Most Exalted; and verily He is the All-Glorious, the All-Wise.  
Chapter LVII.

THE Lord hath, in truth, inspired Me: Verily, verily, I am

God, He besides Whom there is none other God, and I am  
indeed the Ancient of Days...

O people of the Kingdom! By the righteousness of the  
true God, if ye remain steadfast upon this line which  
standeth upright between the two lines, ye shall, in very  
truth, quaff the living waters from the Fountain of this  
wondrous Revelation as proffered by the hand of His  
Remembrance...

I swear by your true Lord, by Him Who is the Lord of  
the heavens and of the earth, that the divine Promise concerning  
His Remembrance is naught but the sovereign  
truth and, as decreed in the Mother Book, it shall come to  
pass...

Say, O peoples of the earth! Were ye to assemble together  
in order to produce the like of a single letter of My  
Works, ye would never be able to do so,+F1 and verily God  
is cognizant of all things...

O Qurratu'l-'Ayn! Say: Behold! Verily the Moon hath  
faded; verily the night hath retreated; verily the dawn  
hath brightened;+F2 verily the command of God, your true  
Lord, hath been accomplished...

+F1 cf. Qur'an 17:88

+F2 cf. ibid. 74:35-37

Out of utter nothingness, O great and omnipotent  
Master, Thou hast, through the celestial potency of Thy  
might, brought me forth and raised me up to proclaim this  
Revelation. I have made none other but Thee my trust; I  
have clung to no will but Thy Will. Thou art, in truth, the  
All-Sufficing and behind Thee standeth the true God, He  
Who overshadoweth all things. Indeed sufficient unto Me  
is God, the Exalted, the Powerful, the Sustainer. Chapter  
LVIII.

O THOU Remnant of God! I have sacrificed myself wholly  
for Thee; I have accepted curses for Thy sake, and have  
yearned for naught but martyrdom in the path of Thy  
love. Sufficient witness unto me is God, the Exalted, the  
Protector, the Ancient of Days.

O Qurratu'l-'Ayn! The words Thou hast uttered in this  
momentous Call have grieved Me bitterly. However, the



irrevocable decision resteth with none but God and the decree proceedeth from none save Him alone. By My life, Thou art the Well-Beloved in the sight of God and His creation. Verily, there is no power except in God, and sufficient witness unto Me is your Lord, Who is, in very truth, the Omnipotent Avenger. Chapter LVIII.

O PEOPLES of the earth! By the righteousness of God, this Book hath, through the potency of the sovereign Truth, pervaded the earth and the heaven with the mighty Word of God concerning Him Who is the supreme Testimony, the Expected Qa'im, and verily God hath knowledge of all things. This divinely-inspired Book hath firmly established His Proof for all those who are in the East and in the West, hence beware lest ye utter aught but the truth regarding God, for I swear by your Lord that this supreme Proof of Mine beareth witness unto all things...

O servants of God! Be ye patient, for, God grant, He Who is the sovereign Truth will suddenly appear amongst you, invested with the power of the mighty Word, and ye shall then be confounded by the Truth itself, and ye shall have no power to ward it off;+F1 and verily I am a witness over all mankind. Chapter LIX.

VERILY such as ridicule the wondrous, divine Verses revealed through His Remembrance, are but making themselves the objects of ridicule, and We, in truth, aid them to wax in their iniquity.+F2 Indeed God's knowledge transcendeth all created things...

The infidels, of a truth, seek to separate God from His Remembrance,+F3 but God hath determined to perfect His Light+F4 through His Remembrance, and indeed He is potent over all things...

Verily, Christ is Our Word which We communicated unto Mary;+F5 and let no one say what the Christians term

+F1 cf. Qur'an 21:40

+F2 cf. ibid. 2:14

+F3 cf. ibid. 4:149

+F4 cf. ibid. 9:32

+F5 cf. ibid. 4:169

as 'the third of three',+F1 inasmuch as it would amount to slandering the Remembrance Who, as decreed in the Mother Book, is invested with supreme authority. Indeed God is but one God, and far be it from His glory that there should be aught else besides Him. All those who shall attain unto Him on the Day of Resurrection are but His servants, and God is, of a truth, a sufficient Protector.

Verily I am none other but the servant of God and His Word, and none but the first one to bow down in supplication before God, the Most Exalted; and indeed God witnesseth all things. Chapter LXI.

O PEOPLE of the Qur'an! Ye are as nothing unless ye submit unto the Remembrance of God and unto this Book. If ye follow the Cause of God, We will forgive you your sins, and if ye turn aside from Our command, We will, in truth, condemn your souls in Our Book, unto the Most Great Fire. We, verily, do not deal unjustly with men, even to the extent of a speck on a date-stone. Chapter LXII.

O PEOPLES of the earth! Verily the resplendent Light of God hath appeared in your midst, invested with this unerring Book, that ye may be guided aright to the ways of peace and, by the leave of God, step out of the darkness into the light and onto this far-extended Path of Truth+F2...

+F1 Qur'an 5:77

+F2 cf. ibid. 5:15-18

God hath, out of sheer nothingness and through the potency of His command, created the heavens and the earth and whatever lieth between them. He is single and peerless in His eternal unity with none to join partner with His holy Essence, nor is there any soul, except His Own Self, who can befittingly comprehend Him...

O peoples of the earth! Verily His Remembrance is come to you from God after an interval during which there were no Messengers,+F1 that He may purge and purify you from uncleanness in anticipation of the Day of the One true God; therefore seek ye whole-heartedly divine

blessings from Him, inasmuch as We have, in truth,  
 chosen Him to be the Witness and the Source of wisdom  
 unto all that dwell on earth...

O Qurratu'l-'Ayn! Proclaim that which hath been sent  
 down unto Thee as a token of the grace of the merciful  
 Lord, for if Thou do it not, Our secret will never be made  
 known to the people,+F2 while the purpose of God in creating  
 man is but for him to know Him. Indeed God hath  
 knowledge of all things and is self-sufficient above the need  
 of all mankind. Chapter LXII.

WHENEVER the faithful hear the verses of this Book  
 being recited, their eyes will overflow with tears and their  
 hearts will be deeply touched by Him Who is the Most  
 Great Remembrance for the love they cherish for God, the  
 All-Praised. He is God, the All-Knowing, the Eternal. They  
 are indeed the inmates of the all-highest Paradise wherein

+F1 cf. Qur'an 5:22

+F2 cf. ibid. 5:71

they will abide for ever. Verily they will see naught therein  
 save that which hath proceeded from God, nothing that  
 will lie beyond the compass of their understanding. There  
 they will meet the believers in Paradise, who will address  
 them with the words 'Peace, Peace' lingering on their  
 lips...

O concourse of the faithful! Incline your ears to My  
 Voice, proclaimed by this Remembrance of God. Verily  
 God hath revealed unto Me that the Path of the Remembrance  
 which is set forth by Me is, in very truth, the straight  
 Path of God, and that whoever professeth any religion  
 other than this upright Faith, will, when called to account  
 on the Day of Judgement, discover that as recorded in the  
 Book no benefit hath he reaped out of God's Religion...  
 Fear ye God, O concourse of kings, lest ye remain afar  
 from Him Who is His Remembrance [the Bab], after the  
 Truth hath come unto you with a Book and signs from  
 God, as spoken through the wondrous tongue of Him  
 Who is His Remembrance. Seek ye grace from God, for  
 God hath ordained for you, after ye have believed in Him,  
 a Garden the vastness of which is as the vastness of the

whole of Paradise. Therein ye shall find naught save the gifts and favours which the Almighty hath graciously bestowed by virtue of this momentous Cause, as decreed in the Mother Book. Chapter LXIII.

O SPIRIT of God! Call Thou to mind the bounty which I bestowed upon Thee when I conversed with Thee in the midmost heart of My Sanctuary and aided Thee through the potency of the Holy Spirit that Thou mightest, as the

peerless Mouthpiece of God, proclaim unto men the commandments of God which lie enshrined within the divine

Spirit.

Verily God hath inspired Thee with divine verses and wisdom while still a child and hath graciously deigned to bestow His favour upon the peoples of the world through the influence of Thy Most Great Name, for indeed men have not the least knowledge of the Book. Chapter LXIII.

O PEOPLE of the earth! To attain the ultimate retreat in God, the True One, are we to seek a Gate other than this exalted Being?...

When God created the Remembrance He presented Him to the assemblage of all created beings upon the altar of His Will. Thereupon the concourse of the angels bowed low in adoration to God, the Peerless, the Incomparable; while Satan waxed proud, refusing to submit to His Remembrance; hence he is identified in the Book of God as the arrogant one and the accursed.+F1 Chapter LXVII.

GOD, besides Whom there is none other true God, saith: Indeed, whoso visiteth the Remembrance of God after His passing, it is as though he hath attained the presence of the Lord, seated upon His mighty Throne. Verily this is the Way of God, the Most Exalted, which hath been irrevocably decreed in the Mother Book...

+F1 cf. Qur'an 2:32; 38:74-78

Say, O peoples of the world! Do ye dispute with Me

about God by virtue of the names which ye and your fathers have adopted for Him at the promptings of the Evil One?+F1 God hath indeed sent down this Book unto Me with truth that ye may be enabled to recognize the true names of God, inasmuch as ye have strayed in error far from the Truth. Verily We have taken a covenant from every created thing upon its coming into being concerning the Remembrance of God, and there shall be none to avert the binding command of God for the purification of mankind, as ordained in the Book which is written by the hand of the Bab. Chapter LXVIII.

THE people, during the absence of the Bab, re-enacted the episode of the Calf by setting up a blaring figure which embodied animal features in human form+F2...

Whenever the people ask Thee of the appointed Hour say: Verily the knowledge of it is only with My Lord,+F3 Who is the Knower of the unseen. There is none other God but Him--He Who hath created you from a single soul,+F4 and I have no control over what profiteth Me or harmeth Me, but as My Lord pleaseth.+F5 Indeed God is Self-Sufficient and He, My Lord, standeth supreme over all things. Chapter LXIX.

+F1 cf. Qur'an 7:69; 12:40

+F2 cf. ibid. 7:146; 20:90

+F3 cf. ibid. 7:186

+F4 cf. ibid. 4:1

+F5 cf. ibid. 10:50

DOTH it seem strange to the people that We should have revealed the Book to a man from among themselves in order to purge them and give them the good tidings that they shall be rewarded with a sure stance in the presence of their Lord? He indeed beareth witness unto all things...

When the verses of this Book are recited to the infidels they say: 'Give us a book like the Qur'an and make changes in the verses.' Say: 'God hath not given Me that I should change them at My pleasure.' I follow only what is revealed unto Me. Verily, I shall fear My Lord on the Day of Separation, whose advent He hath, in very truth, irrevocably ordained.+F1 Chapter LXXI.

O PEOPLES of the earth! Verily the true God calleth saying: He Who is the Remembrance is indeed the sovereign Truth from God, and naught remaineth beyond truth but error,+F2 and naught is there beyond error save fire, irrevocably ordained...

O Qurratu'l-'Ayn! Point to Thy truthful breast through the power of truth and exclaim: I swear by the One true God, herein lieth the vicegerency of God; I am indeed the One Who is regarded as the Best Reward+F3 and I am indeed He Who is the Most Excellent Abode. Chapter LXXII.

+F1 cf. Qur'an 10:16

+F2 cf. ibid. 10:33

+F3 cf. ibid. 18:42

O YE concourse of the believers! Utter not words of denial against Me once the Truth is made manifest, for indeed the mandate of the Bab hath befittingly been proclaimed unto you in the Qur'an aforetime. I swear by your Lord, this Book is verily the same Qur'an which was sent down in the past. Chapter LXXXI.

O THOU cherished Fruit of the heart! Give ear to the melodies of this mystic Bird warbling in the loftiest heights of heaven. The Lord hath, in truth, inspired Me to proclaim:

Verily, verily, I am God, He besides Whom there is none other God. He is the Almighty, the All-Wise.

O My servants! Seek ye earnestly this highest reward, as I have indeed created for the Remembrance of God gardens which remain inscrutable to anyone save Myself, and naught therein hath been made lawful unto anyone except those whose lives have been sacrificed in His Path.

Hence beseech ye God, the Most Exalted, that He may grant you this meritorious reward, and He is in truth the Most High, the Most Great. Had it been Our wish, We would have brought all men into one fold round Our Remembrance, yet they will not cease to differ,+F1 unless

God accomplish what He willeth through the power of truth. In the estimation of the Remembrance this commandment hath, in very truth, been irrevocably ordained...

God hath indeed chosen Thee to warn the people, to  
guide the believers aright and to elucidate the secrets of the  
Book. Chapter LXXXV.

+F1 cf. Qur'an 11:120

SHOULD it be Our wish, it is in Our power to compel,  
through the agency of but one letter of Our Revelation,  
the world and all that is therein to recognize, in less than  
the twinkling of an eye, the truth of Our Cause....

Truly other apostles have been laughed to scorn before  
Thee,+F1 and Thou art none other but the Servant of God,  
sustained by the power of Truth. Ere long We shall prolong  
the days of such as have rejected the Truth by reason  
of that which their hands have wrought,+F2 and verily God  
will not deal unjustly with anyone, even to the extent of a  
speck on a date-stone. Chapter LXXXVII.

O YE peoples of the earth! By the righteousness of God,  
the True One, the testimony shown forth by His Remembrance  
is like unto a sun which the hand of the merciful  
Lord hath raised high in the midmost heart of the heaven,  
wherefrom it shineth in the plenitude of its meridian  
splendour...

With each and every Prophet Whom We have sent  
down in the past, We have established a separate Covenant  
concerning the Remembrance of God and His Day.  
Manifest, in the realm of glory and through the power of  
truth, are the Remembrance of God and His Day before  
the eyes of the angels that circle His mercy-seat. Chapter  
XCI.

+F1 cf. Qur'an 6:10

+F2 cf. ibid. 3:172

O HOUR of the Dawn! Ere the resplendent glory of the  
divine Luminary sheddeth its radiance from the Dayspring  
of this Gate, call thou to mind that the appointed  
Day of God will indeed be at hand in less than the twinkling  
of an eye. Thus hath the decree of God been issued in the  
Mother Book. Chapter XCIV.

O CONCOURSE of the faithful! Verily the object of each and every sign revealed by God in the Scriptures or in the world at large or in the hearts of men is but to make them fully realize that this Remembrance is indeed the True One from God. Verily God is cognizant of all things through the power of eternal Truth...

O ye that circle the throne of glory! Hearken unto My Call which is raised from the midst of the Burning Bush, 'Verily I am God and there is none other God but Me. Hence worship Me, and for the sake of Him Who is the Most Great Remembrance, offer ye prayers, purged from the insinuations of the people, for verily your Lord, the One true God, is none other than the Sovereign Truth. Indeed such as invoke others besides Him are deservedly numbered among the inmates of the fire, while He Who is the Remembrance of God verily abideth, firm and undeviating, on the Path of Truth amidst the Burning Bush.'...  
O peoples of the earth! Inflict not upon the Most Great Remembrance what the Umayyads cruelly inflicted upon Husayn in the Holy Land. By the righteousness of God, the True One, He is indeed the Eternal Truth, and unto Him God, verily, is a witness. Chapter XVII.

GOD had, in truth, proposed Our Mission unto the heavens and the earth and the mountains, but they refused to bear it and were afraid thereof. However, Man, this Ali, Who is none other but the Great Remembrance of God, undertook to bear it. Hence God, the All-Encompassing, hath referred to Him in His Preserved Book as the 'Wronged One', and by reason of His being undistinguished before the eyes of men, He hath, according to the judgement of the Book, been entitled 'the Unknown'...+F1  
Erelong We will, in very truth, torment such as waged war against Husayn [Imam Husayn], in the Land of the Euphrates, with the most afflictive torment, and the most dire and exemplary punishment....  
God knoweth well the heart of Husayn, the heat of His burning thirst and His long-suffering for the sake of God, the Incomparable, the Ancient of Days; and unto Him God is verily a witness. Chapter XII.



HEARKEN unto the Voice of Thy Lord calling from  
Mount Sinai, 'Verily there is no God but Him, and I am  
the Most Exalted One Who hath been veiled in the Mother  
Book according to the dispensations of Providence.'  
Chapter XIX.

THIS Book which We have sent down is indeed abounding  
in blessings+F2 and beareth witness to the Truth, so that

+F1 cf. Qur'an 33:72

+F2 cf. ibid. 6:93

the people may realize that the conclusive Proof of God in  
favour of His Remembrance is similar to the one wherewith  
Muhammad, the Seal of the Prophets, was invested,  
and verily great is the Cause as ordained in the Mother  
Book. Chapter LXVI.

THIS Remembrance is indeed the glorious Remnant of  
the Light of God, and He will be best for you,+F1 if ye in very  
truth remain faithful to God, the Most Exalted...

We have in truth sent Thee forth unto all men, by the  
leave of God, invested with Our signs and reinforced by  
Our unsurpassed sovereignty. He is indeed the appointed  
Bearer of the Trust of God...

O Qurratu'l-'Ayn! Persevere steadfastly as Thou art  
bidden and let not the faithless amongst men nor their  
utterances grieve Thee, since Thy Lord shall, by the  
righteousness of God, the Most Great, pass judgement upon  
them on the Day of Resurrection, and surely God witnesseth  
all things. Chapter LXXXIV.

THIS Religion is indeed, in the sight of God, the essence  
of the Faith of Muhammad; haste ye then to attain the  
celestial Paradise and the all-highest Garden of His good-pleasure  
in the presence of the One True God, could ye  
but be patient and thankful before the evidences of the  
signs of God. Chapter XLVIII.

+F1 cf. Qur'an 11:87

O MY servants! This is God's appointed Day which the merciful Lord hath promised you in His Book; wherefore, in very truth, glorify ye abundantly the name of God while treading the Path of the Most Great Remembrance...

Verily God hath granted leave to His Remembrance to say whatsoever He willeth in whatever manner He pleaseth. Indeed whatsoever He chooseth is none other than what is chosen by Us. The Lord, in truth, witnesseth all things.

Chapter LXXXVII.

INDEED We conversed with Moses by the leave of God from the midst of the Burning Bush in the Sinai and revealed an infinitesimal glimmer of Thy Light upon the Mystic Mount and its dwellers, whereupon the Mount shook to its foundations and was crushed into dust...

O peoples of the earth! I swear by your Lord! Ye shall act as former generations have acted. Warn ye, then, yourselves of the terrible, the most grievous vengeance of God. For God is, verily, potent over all things. Chapter LIII.

O QURRATU'L-'AYN! I recognize in Thee none other except the 'Great Announcement'--the Announcement voiced by the Concourse on high. By this name, I bear witness, they that circle the Throne of Glory have ever known Thee.

O concourse of the believers! Do ye harbour any doubt as to that whereunto the Remembrance of God doth summon you? By the righteousness of the One true God, He is none other than the sovereign Truth Who hath been made manifest through the power of Truth. Are ye in doubt concerning the Bab? Verily He is the One Who holdeth, by Our leave, the kingdoms of earth and heaven in His grasp, and the Lord is in truth fully aware of what ye are doing...

Indeed I am but a man like unto you. However, God bestoweth upon Me whatever favours He willeth as He pleaseth, and that which your Lord hath decreed in the Mother Book is unbounded. Chapter LXXXVIII.

GOD, of a truth, revealed unto Me in the sacred house of the Ka'bah, 'Verily, I am God, no God is there but Me. I have singled Thee out for Myself and have chosen Thee as the Remembrance. Indeed, whosoever beareth allegiance unto Thee by walking in the way of the Bab, for him the recompense of the next world hath surely been prescribed...'

It is ordained in the Book that upon the realization of the Cause of the Remembrance, the Most Great Event will have come to pass according to the dispensation of Providence, and God, truly, is potent over all things. Chapter

LXXIX.

O QURRATU'L-'AYN! Say: Verily I am the One Who is hailed in the Mother Book as the 'Great Announcement'. Say: The people have grievously differed over Me, whereas in truth there is no difference between Me and the Bab; and

God, the Eternal Truth, is sufficient witness. Chapter

LXXVII.

I AM the Mystic Fane which the Hand of Omnipotence hath reared. I am the Lamp which the Finger of God hath lit within its niche and caused to shine with deathless splendour. I am the Flame of that supernal Light that glowed upon Sinai in the gladsome Spot, and lay concealed in the midst of the Burning Bush. Chapter XCIV.

AS a token of pure justice, We have indeed sent tidings unto every Prophet concerning the Cause of Our Remembrance, and verily God is supreme over all the peoples of the world. Chapter LXXXIII.

EXCERPTS FROM  
THE PERSIAN BAYAN

IT is better to guide one soul than to possess all that is on earth, for as long as that guided soul is under the shadow of the Tree of Divine Unity, he and the one who hath guided him will both be recipients of God's tender mercy, whereas possession of earthly things will cease at the time of death. The path to guidance is one of love and compassion, not of force and coercion. This hath been God's method in the past, and

shall continue to be in the future! He causeth him whom He pleaseth to enter the shadow of His Mercy. Verily, He is the Supreme Protector, the All-Generous.

There is no paradise more wondrous for any soul than to be exposed to God's Manifestation in His Day, to hear His verses and believe in them, to attain His presence, which is naught but the presence of God, to sail upon the sea of the heavenly kingdom of His good-pleasure, and to partake of the choice fruits of the paradise of His divine Oneness. II, 16.+F1

WORSHIP thou God in such wise that if thy worship lead thee to the fire, no alteration in thine adoration would be produced, and so likewise if thy recompense should be paradise. Thus and thus alone should be the worship which befitteth the one True God. Shouldst thou worship Him because of fear, this would be unseemly in the sanctified Court of His presence, and could not be regarded as an act by thee dedicated to the Oneness of His Being. Or if thy

+F1 The Bayan is divided into vahids and chapters, to which these  
+F1 numbers refer.

gaze should be on paradise, and thou shouldst worship Him while cherishing such a hope, thou wouldst make God's creation a partner with Him, notwithstanding the fact that paradise is desired by men.

Fire and paradise both bow down and prostrate themselves before God. That which is worthy of His Essence is to worship Him for His sake, without fear of fire, or hope of paradise.

Although when true worship is offered, the worshipper is delivered from the fire, and entereth the paradise of God's good-pleasure, yet such should not be the motive of his act. However, God's favour and grace ever flow in accordance with the exigencies of His inscrutable wisdom.

The most acceptable prayer is the one offered with the utmost spirituality and radiance; its prolongation hath not been and is not beloved by God. The more detached and the purer the prayer, the more acceptable is it in the presence of God. VII, 19.

THE Day of Resurrection is a day on which the sun riseth and setteth like unto any other day. How oft hath the Day of Resurrection dawned, and the people of the land where it occurred did not learn of the event. Had they heard, they would not have believed, and thus they were not told!

When the Apostle of God [Muhammad] appeared, He did not announce unto the unbelievers that the Resurrection had come, for they could not bear the news. That Day is indeed an infinitely mighty Day, for in it the Divine Tree proclaimeth from eternity unto eternity, 'Verily, I am God. No God is there but Me'. Yet those who are veiled believe that He is one like unto them, and they refuse even to call Him a believer, although such a title in the realm of His heavenly Kingdom is conferred everlastingly upon the most insignificant follower of His previous Dispensation.

Thus, had the people in the days of the Apostle of God regarded Him at least as a believer of their time how would they have debarred Him, for seven years while He was in the mountain, from access to His Holy House [Ka'bah]?

Likewise in this Dispensation of the Point of the Bayan, if the people had not refused to concede the name believer unto Him, how could they have incarcerated Him on this mountain, without realizing that the quintessence of belief oweth its existence to a word from Him? Their hearts are deprived of the power of true insight, and thus they cannot see, while those endowed with the eyes of the spirit circle like moths round the Light of Truth until they are consumed. It is for this reason that the Day of Resurrection is said to be the greatest of all days, yet it is like unto any other day. VIII, 9.

THERE is no paradise, in the estimation of the believers in the Divine Unity, more exalted than to obey God's commandments, and there is no fire in the eyes of those who have known God and His signs, fiercer than to transgress His laws and to oppress another soul, even to the extent of a mustard seed. On the Day of Resurrection God will, in truth, judge all men, and we all verily plead for His grace. V, 19.

GOD loveth those who are pure. Naught in the Bayan and

in the sight of God is more loved than purity and immaculate cleanliness....

God desireth not to see, in the Dispensation of the Bayan, any soul deprived of joy and radiance. He indeed desireth that under all conditions, all may be adorned with such purity, both inwardly and outwardly, that no repugnance may be caused even to themselves, how much less unto others. V, 14.

LIKEWISE consider the manifestation of the Point of the Bayan. There are people who every night until morning busy themselves with the worship of God, and even at present when the Day-Star of Truth is nearing its zenith in the heaven of its Revelation, they have not yet left their prayer-rugs. If any one of them ever heard the wondrous verses of God recited unto him, he would exclaim: 'Why dost thou keep me back from offering my prayers?' O thou who are wrapt in veils! If thou makest mention of God, wherefore sufferest thou thyself to be shut out from Him Who hath kindled the light of worship in thy heart? If He had not previously revealed the injunction: 'Verily, make ye mention of God'+F1, what would have prompted thee to offer devotion unto God, and whereunto wouldst thou turn in prayer?

Know thou of a certainty that whenever thou makest mention of Him Whom God shall make manifest, only then art thou making mention of God. In like manner shouldst thou hearken unto the verses of the Bayan and

+F1 Qur'an 8:47; 33:41; 62:10

acknowledge its truth, only then would the revealed verses of God profit thee. Otherwise what benefit canst thou derive therefrom? For wert thou to prostrate thyself in adoration from the beginning of life till the end and to spend thy days for the sake of God's remembrance, but disbelieve in the Exponent of His Revelation for the age, dost thou imagine that thy deeds would confer any benefit upon thee? On the other hand, if thou believest in Him and dost recognize Him with true understanding, and He saith: 'I have accepted thine entire life spent in My adoration', then assuredly hast thou been worshipping Him most

ardently. Thy purpose in performing thy deeds is that God may graciously accept them; and divine acceptance can in no wise be achieved except through the acceptance of Him Who is the Exponent of His Revelation. For instance, if the Apostle of God--may divine blessings rest upon Him--accepted a certain deed, in truth God accepted it; otherwise it hath remained within the selfish desires of the person who wrought it, and did not reach the presence of God. Likewise, any act which is accepted by the Point of the Bayan is accepted by God, inasmuch as the contingent world hath no other access unto the presence of the Ancient of Days. Whatever is sent down cometh through the Exponent of His Revelation, and whatever ascendeth, ascendeth unto the Exponent of His Revelation. VIII, 19.

THERE is no doubt that the Almighty hath sent down these verses unto Him [the Bab], even as He sent down unto the Apostle of God. Indeed no less than a hundred thousand verses similar to these have already been disseminated among the people, not to mention His Epistles, His Prayers or His learned and philosophical treatises. He revealeth no less than a thousand verses within the space of five hours. He reciteth verses at a speed consonant with the capacity of His amanuensis to set them down. Thus, it may well be considered that if from the inception of this Revelation until now He had been left unhindered, how vast then would have been the volume of writings disseminated from His pen.

If ye contend that these verses cannot, of themselves, be regarded as a proof, scan the pages of the Qur'an. If God hath established therein any evidence other than the revealed verses to demonstrate the validity of the prophethood of His Apostle--may the blessings of God rest upon Him--ye may then have your scruples about Him...

Concerning the sufficiency of the Book as a proof, God hath revealed: `Is it not enough for them that We have sent down unto Thee the Book to be recited to them? In this verily is a mercy and a warning to those who believe.'+F1

When God hath testified that the Book is a sufficient testimony, as is affirmed in the text, how can one dispute this truth by saying that the Book in itself is not a conclusive proof?... II, 1.

SINCE that Day is a great Day it would be sorely trying for thee to identify thyself with the believers. For the believers of that Day are the inmates of Paradise, while the unbelievers are the inmates of the fire. And know thou of a certainty that by Paradise is meant recognition of and submission

+F1 Qur'an 29:50

unto Him Whom God shall make manifest, and by the fire the company of such souls as would fail to submit unto Him or to be resigned to His good-pleasure. On that Day thou wouldst regard thyself as the inmate of Paradise and as a true believer in Him, whereas in reality thou wouldst suffer thyself to be wrapt in veils and thy habitation would be the nethermost fire, though thou thyself wouldst not be cognizant thereof.

Compare His manifestation with that of the Point of the Qur'an. How vast the number of the Letters of the Gospel who eagerly expected Him, yet from the time of His declaration up to five years no one became an inmate of Paradise, except the Commander of the Faithful [Imam Ali], and those who secretly believed in Him. All the rest were accounted as inmates of the fire, though they considered themselves as dwellers in Paradise.

Likewise behold this Revelation. The essences of the people have, through divinely-conceived designs, been set in motion and until the present day three hundred and thirteen disciples have been chosen. In the land of Sad [Isfahan], which to outward seeming is a great city, in every corner of whose seminaries are vast numbers of people regarded as divines and doctors, yet when the time came for inmost essences to be drawn forth, only its sifter of wheat donned the robe of discipleship. This is the mystery of what was uttered by the kindred of the Prophet Muhammad--upon them be the peace of God--concerning this Revelation, saying that the abased shall be exalted and the exalted shall be abased.

Likewise is the Revelation of Him Whom God shall make manifest. Among those to whom it will never occur that they might merit the displeasure of God, and whose pious deeds will be exemplary unto everyone, there will



be many who will become the personification of the nethermost  
 fire itself, when they fail to embrace His Cause;  
 while among the lowly servants whom no one would  
 imagine to be of any merit, how great the number who  
 will be honoured with true faith and on whom the  
 Fountainhead of generosity will bestow the robe of authority.  
 For whatever is created in the Faith of God is created  
 through the potency of His Word. VIII, 14.

IN the manifestation of the Apostle of God all were eagerly  
 awaiting Him, yet thou hast heard how He was treated at  
 the time of His appearance, in spite of the fact that if ever  
 they beheld Him in their dreams they would take pride in  
 them.

Likewise in the manifestation of the Point of the Bayan,  
 the people stood up at the mention of His Name and fervently  
 implored His advent night and day, and if they  
 dreamt of Him they gloried in their dreams; yet now that  
 He hath revealed Himself, invested with the mightiest  
 testimony, whereby their own religion is vindicated, and  
 despite the incalculable number of people who yearningly  
 anticipate His coming, they are resting comfortably in  
 their homes, after having hearkened to His verses; while  
 He at this moment is confined in the mountain of Maku,  
 lonely and forsaken.

Take good heed of yourselves, O people of the Bayan,  
 lest ye perform such deeds as to weep sore for His sake  
 night and day, to stand up at the mention of His Name, yet  
 on this Day of fruition--a Day whereon ye should not only  
 arise at His Name, but seek a path unto Him Who personifies

that Name--ye shut yourselves out from Him as  
 by as veil. VI, 15.

AT the time of the manifestation of Him Whom God  
 shall make manifest everyone should be well trained in the  
 teachings of the Bayan, so that none of the followers may  
 outwardly cling to the Bayan and thus forfeit their allegiance  
 unto Him. If anyone does so, the verdict of 'disbeliever  
 in God' shall be passed upon him.  
 I swear by the holy Essence of God, were all in the Bayan

to unite in helping Him Whom God shall make manifest in the days of His Revelation, not a single soul, nay, not a created thing would remain on earth that would not gain admittance into Paradise. Take good heed of yourselves, for the sum total of the religion of God is but to help Him, rather than to observe, in the time of His appearance, such deeds as are prescribed in the Bayan. Should anyone, however, ere He manifesteth Himself, transgress the ordinances, were it to the extent of a grain of barley, he would have transgressed His command.

Seek ye refuge in God from whatsoever might lead you astray from the Source of His Revelation and hold fast unto His Cord, for whoso holdeth fast unto His allegiance, he hath attained and will attain salvation in all the worlds. 'Such is the bounty of God; to whom He will, He giveth it, and God is the Lord of grace abounding.' +F1 V, 5.

+F1 Qur'an 57:21

YE perform your works for God from the beginning of your lives till the end thereof, yet not a single act is for the sake of Him Who is the Manifestation of God, to Whom every good deed reverteth. Had ye acted in such manner, ye would not have suffered so grievously on the Day of Resurrection.

Behold how great is the Cause, and yet how the people are wrapt in veils. I swear by the sanctified Essence of God that every true praise and deed offered unto God is naught but praise and deed offered unto Him Whom God shall make manifest.

Deceive not your own selves that you are being virtuous for the sake of God when you are not. For should ye truly do your works for God, ye would be performing them for Him Whom God shall make manifest and would be magnifying His Name. The dwellers of this mountain who are bereft of true understanding unceasingly utter the words, 'No God is there but God'; but what benefit doth it yield them? Ponder awhile that ye may not be shut out as by a veil from Him Who is the Dayspring of Revelation. VIII, 19.

GOD hath, at all times and under all conditions, been wholly independent of His creatures. He hath cherished

and will ever cherish the desire that all men may attain  
 His gardens of Paradise with utmost love, that no one  
 should sadden another, not even for a moment, and that all  
 should dwell within His cradle of protection and security  
 until the Day of Resurrection which marketh the dayspring  
 of the Revelation of Him Whom God will make  
 manifest.

The Lord of the universe hath never raised up a prophet  
 nor hath He sent down a Book unless He hath established  
 His covenant with all men, calling for their acceptance of  
 the next Revelation and of the next Book; inasmuch as  
 the outpourings of His bounty are ceaseless and without  
 limit. VI, 16.

HOW veiled are ye, O My creatures,+F1 ... who, without  
 any right, have consigned Him unto a mountain [Maku],  
 not one of whose inhabitants is worthy of mention...

With Him, which is with Me, there is no one except him  
 who is one of the Letters of the Living of My Book. In  
 His presence, which is My Presence, there is not at night  
 even a lighted lamp! And yet, in places [of worship] which  
 in varying degrees reach out unto Him, unnumbered lamps  
 are shining! All that is on earth hath been created for Him,  
 and all partake with delight of His benefits, and yet they  
 are so veiled from Him as to refuse Him even a lamp!

In this Day therefore I bear witness unto My creatures,  
 for the witness of no one other than Myself hath been or shall  
 ever be worthy of mention in My presence. I affirm that no  
 Paradise is more sublime for My creatures than to stand  
 before My face and to believe in My holy Words, while  
 no fire hath been or will be fiercer for them than to be  
 veiled from the Manifestation of My exalted Self and to disbelieve  
 in My Words.

Ye may contend: 'How doth He speak on our behalf?'

+F1 In The Promised Day is Come on page 7 Shoghi Effendi affirms  
 +F1 that this passage was revealed by the Bab speaking with the voice  
 +F1 of God.

Have ye not perused the unseemly words ye uttered in the  
 past, as reflected in the text of My Book, and still ye feel

not ashamed? Ye have now seen the truth of My Book conclusively established and today every one of you doth profess belief in Me through that Book. The day is not far distant when ye shall readily realize that your glory lieth in your belief in these holy verses. Today, however, when only belief in this Faith truly profiteth you, ye have debarred yourselves therefrom by reason of the things which are disadvantageous unto you and will inflict harm upon you, whereas He Who is the Manifestation of My Self hath been and shall ever remain immune from any harm whatever, and any loss that hath appeared or will appear shall eventually revert unto yourselves. II, 1.

HOW vast the number of people who are well versed in every science, yet it is their adherence to the holy Word of God which will determine their faith, inasmuch as the fruit of every science is none other than the knowledge of divine precepts and submission unto His good-pleasure. II, 1.

NO created thing shall ever attain its paradise unless it appeareth in its highest prescribed degree of perfection. For instance, this crystal representeth the paradise of the stone whereof its substance is composed. Likewise there are various stages in the paradise for the crystal itself... So long as it was stone it was worthless, but if it attaineth the excellence of ruby--a potentiality which is latent in it--how much a carat will it be worth? Consider likewise every created thing.

Man's highest station, however, is attained through faith in God in every Dispensation and by acceptance of what hath been revealed by Him, and not through learning; inasmuch as in every nation there are learned men who are versed in divers sciences. Nor is it attainable through wealth; for it is similarly evident that among the various classes in every nation there are those possessed of riches. Likewise are other transitory things.

True knowledge, therefore, is the knowledge of God, and this is none other than the recognition of His Manifestation in each Dispensation. Nor is there any wealth save in poverty in all save God and sanctity from aught else but Him--a state that can be realized only when demonstrated

towards Him Who is the Dayspring of His Revelation.

This doth not mean, however, that one ought not to yield praise unto former Revelations. On no account is this acceptable, inasmuch as it behooveth man, upon reaching the age of nineteen, to render thanksgiving for the day of his conception as an embryo. For had the embryo not existed, how could he have reached his present state?

Likewise had the religion taught by Adam not existed, this Faith would not have attained its present stage. Thus consider thou the development of God's Faith until the end that hath no end. V, 4.

TWELVE hundred and seventy years have elapsed since the declaration of Muhammad, and each year unnumbered people have circumambulated the House of God [Mecca].

In the concluding year of this period He Who is Himself the Founder of the House went on pilgrimage. Great God!

There was a vast concourse of pilgrims from every sect. Yet not one recognized Him, though He recognized every one of them--souls tightly held in the grasp of His former commandment. The only person who recognized Him and performed pilgrimage with Him is the one round whom revolve eight Vahids,†F1 in whom God hath gloried before the Concourse on high by virtue of his absolute detachment and for his being wholly devoted to the Will of God.

This doth not mean that he was made the object of a special favour, nay, this is a favour which God hath vouchsafed unto all men, yet they have suffered themselves to be veiled from it. The Commentary on the Surih of Joseph had, in the first year of this Revelation, been widely distributed.

Nevertheless, when the people realized that fellow supporters were not forthcoming they hesitated to accept it; while it never occurred to them that the very Qur'an whereunto unnumbered souls bear fealty today, was revealed in the midmost heart of the Arab world, yet to outward seeming for no less than seven years no one acknowledged its truth except the Commander of the Faithful

[Imam Ali]--may the peace of God rest upon him--who, in response to the conclusive proofs advanced by God's supreme Testimony, recognized the Truth and did not fix his eyes on others. Thus on the Day of Resurrection God will ask everyone of his understanding and not of his

following in the footsteps of others. How often a person,  
having inclined his ears to the holy verses, would bow

+F1 This is a reference to Quddus, 'whom the Persian Bayan extolled  
+F1 as that fellow-pilgrim round whom mirrors to the number of  
+F1 eight Vahids revolve'. (God Passes By, p. 49).

down in humility and would embrace the Truth, while his  
leader would not do so. Thus every individual must bear  
his own responsibility, rather than someone else bearing  
it for him. At the time of the appearance of Him Whom  
God will make manifest the most distinguished among the  
learned and the lowliest of men shall both be judged alike.  
How often the most insignificant of men have acknowledged  
the truth, while the most learned have remained  
wrapt in veils. Thus in every Dispensation a number of  
souls enter the fire by reason of their following in the footsteps  
of others. IV, 18.

BETTER is it for a person to write down but one of His  
verses than to transcribe the whole of the Bayan and all the  
books which have been written in the Dispensation of the  
Bayan. For everything shall be set aside except His  
Writings, which will endure until the following Revelation.  
And should anyone inscribe with true faith but one letter  
of that Revelation, his recompense would be greater than  
for inscribing all the heavenly Writings of the past and all  
that has been written during previous Dispensations. Likewise  
continue thou to ascend through one Revelation after  
another, knowing that thy progress in the Knowledge of  
God shall never come to an end, even as it can have no  
beginning. VII, 13.

O PEOPLE of the Bayan! Be on your guard; for on the  
Day of Resurrection no one shall find a place to flee to.  
He will shine forth suddenly, and will pronounce judgement  
as He pleaseth. If it be His wish He will cause the  
abased to be exalted, and the exalted to be abased, even as  
He did in the Bayan, couldst thou but understand. And no  
one but Him is equal unto this. Whatever He ordaineth  
will be fulfilled, and nothing will remain unfulfilled. VII, 9.

SINCE all men have issued forth from the shadow of the signs of His Divinity and Lordship, they always tend to take a path, lofty and high. And because they are bereft of a discerning eye to recognize their Beloved, they fall short of their duty to manifest meekness and humility towards Him. Nevertheless, from the beginning of their lives till the end thereof, in conformity with the laws established in the previous religion, they worship God, piously adore Him, bow themselves before His divine Reality and show submissiveness toward His exalted Essence. At the hour of His manifestation, however, they all turn their gaze toward their own selves and are thus shut out from Him, inasmuch as they fancifully regard Him as one like unto themselves. Far from the glory of God is such a comparison. Indeed that august Being resembleth the physical sun, His verses are like its rays, and all believers, should they truly believe in Him, are as mirrors wherein the sun is reflected. Their light is thus a mere reflection. VII, 15.

O PEOPLE of the Bayan! If ye believe in Him Whom God shall make manifest, to your own behoof do ye believe. He hath been and ever will remain independent of all men. For instance, were ye to place unnumbered mirrors before the sun, they would all reflect the sun and produce impressions thereof, whereas the sun is in itself wholly independent of the existence of the mirrors and of the suns which they reproduce. Such are the bounds of the contingent beings in their relation to the manifestation of the Eternal Being...

In this day no less than seventy thousand people make pilgrimage every year to the holy House of God in compliance with the bidding of the Apostle of God; while He Himself Who ordained this ordinance took refuge for seven years in the mountains of Mecca. And this notwithstanding that the One Who enjoined this commandment is far greater than the commandment itself. Hence all this people who at this time go on pilgrimage do not do so with true understanding, otherwise in this Day of His Return which is mightier than His former Dispensation, they would have followed His commandment. But now behold what hath happened. People who profess belief in His former religion, who in the daytime and in the night

season bow down in worship in His Name, have assigned Him to a dwelling place in a mountain, while each one of them would regard attaining recognition of Him as an honour. VII, 15.

THE reason why privacy hath been enjoined in moments of devotion is this, that thou mayest give thy best attention to the remembrance of God, that thy heart may at all times be animated with His Spirit, and not be shut out as by a veil from thy Best Beloved. Let not thy tongue pay lip service in praise of God while thy heart be not attuned to the exalted Summit of Glory, and the Focal Point of communion.

Thus if haply thou dost live in the Day of Resurrection, the mirror of thy heart will be set towards Him Who is the Day-Star of Truth; and no sooner will His light shine forth than the splendour thereof shall forthwith be reflected in thy heart. For He is the Source of all goodness, and unto Him revert all things. But if He appeareth while thou hast turned unto thyself in meditation, this shall not profit thee, unless thou shalt mention His Name by words He hath revealed. For in the forthcoming Revelation it is He Who is the Remembrance of God, whereas the devotions which thou art offering at present have been prescribed by the Point of the Bayan, while He Who will shine resplendent in the Day of Resurrection is the Revelation of the inner reality enshrined in the Point of the Bayan --a Revelation more potent, immeasurably more potent, than the one which hath preceded it. IX, 4.

IT is seemly that the servant should, after each prayer, supplicate God to bestow mercy and forgiveness upon his parents. Thereupon God's call will be raised: 'Thousand upon thousand of what thou hast asked for thy parents shall be thy recompense!' Blessed is he who remembereth his parents when communing with God. There is, verily, no God but Him, the Mighty, the Well-Beloved. VIII, 16.

AS this physical frame is the throne of the inner temple, whatever occurs to the former is felt by the latter. In reality that which takes delight in joy or is saddened by pain is the inner temple of the body, not the body itself.



Since this physical body is the throne whereon the inner temple is established, God hath ordained that the body be preserved to the extent possible, so that nothing that causeth repugnance may be experienced. The inner temple beholdeth its physical frame, which is its throne. Thus, if the latter is accorded respect, it is as if the former is the recipient.

The converse is likewise true.

Therefore, it hath been ordained that the dead body should be treated with the utmost honour and respect. V, 12.

AT the time of the appearance of Him Whom God shall make manifest, wert thou to perform thy deeds for the sake of the Point of the Bayan, they would be regarded as performed for one other than God, inasmuch as on that Day the Point of the Bayan is none other than Him Whom God shall make manifest...

It is for this reason that at the beginning of every Dispensation a vast multitude, who fondly imagine that their deeds are for God, become drowned and ungodly, and perceive this not, except such as He guideth at His behest.

It is better for a man to guide a soul than to possess all that lies between East and West. Likewise better is guidance for him who is guided than all the things that exist on earth, for by reason of this guidance he will, after his death, gain admittance into Paradise, whereas by reason of the things of the world below, he will, after his death, receive his deserts. Hence God desireth that all men should be guided aright through the potency of the Words of Him Whom God shall make manifest. However, such as are conceited will not suffer themselves to be guided. They will be debarred from the Truth, some by reason of their learning, others on account of their glory and power, and still others due to reasons of their own, none of which shall be of any avail at the hour of death.

Take thou good heed that ye may all, under the leadership of Him Who is the Source of Divine Guidance, be enabled to direct thy steps aright upon the Bridge, which is sharper than the sword and finer than a hair, so that perchance the things which from the beginning of thy life till the end thou hast performed for the love of God, may not, all at once and unrealized by thyself, be turned to acts not acceptable in the sight of God. Verily God guideth whom He will

into the path of absolute certitude. VII, 2.

EVERYONE is eagerly awaiting His appearance, yet since their inner eyes are not directed towards Him sorrow must needs befall Him. In the case of the Apostle of God--may the blessings of God rest upon Him--before the revelation of the Qur'an everyone bore witness to His piety and noble virtues. Behold Him then after the revelation of the Qur'an. What outrageous insults were levelled against Him, as indeed the pen is ashamed to recount. Likewise behold the Point of the Bayan. His behaviour prior to the declaration of His mission is clearly evident unto those who knew Him. Now, following His manifestation, although He hath, up to the present, revealed no less than five

hundred thousand verses on different subjects, behold what calumnies are uttered, so unseemly that the pen is stricken with shame at the mention of them. But if all men were to observe the ordinances of God no sadness would befall that heavenly Tree. VI, 11.

THE acts of Him Whom God shall make manifest are like unto the sun, while the works of men, provided they conform to the good-pleasure of God, resemble the stars or the moon... Thus, should the followers of the Bayan observe the precepts of Him Whom God shall make manifest at the time of His appearance, and regard themselves and their own works as stars exposed to the light of the sun, then they will have gathered the fruits of their existence; otherwise the title of 'starship' will not apply to them. Rather it will apply to such as truly believe in Him, to those who pale into insignificance in the day-time and gleam forth with light in the night season.

Such indeed is the fruit of this precept, should anyone observe it on the Day of Resurrection. This is the essence of all learning and of all righteous deeds, should anyone but attain unto it. Had the peoples of the world fixed their gaze upon this principle, no Exponent of divine Revelation would ever have, at the inception of any Dispensation, regarded them as things of naught. However, the fact is that during the night season everyone perceiveth the light

which he himself, according to his own capacity, giveth out, oblivious that at the break of day this light shall fade away and be reduced to utter nothingness before the dazzling splendour of the sun.

The light of the people of the world is their knowledge and utterance; while the splendours shed from the glorious acts of Him Whom God shall make manifest are His Words, through whose potency He rolleth up the whole world of existence, sets it under His Own authority by relating it unto Himself, then as the Mouthpiece of God, the Source of His divine light--exalted and glorified be He --proclaimeth: `Verily, verily, I am God, no God is there but Me; in truth all others except Me are My creatures. Say, O My creatures! Me alone, therefore, should ye fear'.

VIII, 1.

KNOW thou that in the Bayan purification is regarded as the most acceptable means for attaining nearness unto God and as the most meritorious of all deeds. Thus purge thou thine ear that thou mayest hear no mention besides God, and purge thine eye that it behold naught except God, and thy conscience that it perceive naught other than God, and thy tongue that it proclaim nothing but God, and thy hand to write naught but the words of God, and thy knowledge that it comprehend naught except God, and thy heart that it entertain no wish save God, and in like manner purge all thine acts and thy pursuits that thou mayest be nurtured in the paradise of pure love, and perchance mayest attain the presence of Him Whom God shall make manifest, adorned with a purity which He highly cherisheth, and be sanctified from whosoever hath turned away from Him and doth not support Him. Thus shalt thou manifest a purity that shall profit thee.

Know thou that every ear which hearkeneth unto His

Words with true faith shall be immune from the fire. Thus the believer, through his recognition of Him will appreciate the transcendent character of His heavenly Words, will whole-heartedly choose Him over others, and will refuse to incline his affections towards those who disbelieve in Him. Whatever one gaineth in the life to come is but the fruit of

this faith. Indeed any man whose eye gazeth upon His Words with true faith well deserveth Paradise; and one whose conscience beareth witness unto His Words with true faith shall abide in Paradise and attain the presence of God; and one whose tongue giveth utterance to His Words with true faith shall have his abode in Paradise, wherein he will be seized with ecstasy in praise and glorification of God, the Ever-Abiding, Whose revelations of glory never end and the reviving breaths of Whose holiness never fail. Every hand which setteth down His Words with true faith shall be filled by God, both in this world and in the next, with things that are highly prized; and every breast which committeth His Words to memory, God shall cause, if it were that of a believer, to be filled with His love; and every heart which cherisheth the love of His Words and manifesteth in itself the signs of true faith when His Name is mentioned, and exemplifieth the words, 'their hearts are thrilled with awe at the mention of God',+F1 that heart will become the object of the glances of divine favour and on the Day of Resurrection will be highly praised by God. IX, 10.

+F1 Qur'an 8:2

IF at the time of the appearance of Him Whom God will make manifest all the dwellers of the earth were to bear witness unto a thing whereunto He beareth witness differently, His testimony would be like unto the sun, while theirs would be even as a false image produced in a mirror which is not facing the sun. For had it been otherwise their testimony would have proved a faithful reflection of His testimony.

I swear by the most sacred Essence of God that but one line of the Words uttered by Him is more sublime than the words uttered by all that dwell on earth. Nay, I beg forgiveness for making this comparison. How could the reflections of the sun in the mirror compare with the wondrous rays of the sun in the visible heaven? The station of one is that of nothingness, while the station of the other, by the righteousness of God--hallowed and magnified be His Name--is that of the Reality of things....

If in the Day of His manifestation a king were to make mention of his own sovereignty, this would be like unto a

mirror challenging the sun, saying: 'The light is in me'. It would be likewise, if a man of learning in His Day were to claim to be an exponent of knowledge, or if he who is possessed of riches were to display his affluence, or if a man wielding power were to assert his own authority, or if one invested with grandeur were to show forth his glory. Nay, such men would become the object of the derision of their peers, and how would they be judged by Him Who is the Sun of Truth! III, 12.

It is not permissible to ask questions from Him Whom God will make manifest, except that which well beseemeth Him. For His station is that of the Essence of divine Revelation...

Whatever evidence of bounty is witnessed in the world, is but an image of His bounty; and every thing owes its existence to His Being... The Bayan is, from beginning to end, the repository of all of His attributes, and the treasury of both His fire and His light. Should anyone desire to ask questions, he is allowed to do so only in writing, that he may derive ample understanding from His written reply and that it may serve as a sign from his Beloved. However, let no one ask aught that may prove unworthy of His lofty station. For instance, were a person to inquire the price of straw from a merchant of rubies, how ignorant would he be and how unacceptable. Similarly unacceptable would be the questions of the highest-ranking people of the world in His presence, except such words as He Himself would utter about Himself in the Day of His manifestation.

Methinks I visualize those who would, prompted by their own deluded conceptions, write to Him and ask Him questions about that which hath been revealed in the Bayan, and He would answer them with words not of His Own, but divinely inspired, saying: 'Verily, verily, I am God; no God is there but Me. I have called into being all the created things, I have raised up divine Messengers in the past and have sent down Books unto Them. Take heed not to worship anyone but God, He Who is My Lord and your Lord.

This indeed is the undoubted truth. However, alike shall it be to Me; if ye believe in Me, ye will provide good for your own souls, and if ye believe not in Me, nor in that which God hath revealed unto Me, ye will suffer yourselves to be shut out as by a veil. For verily I have been independent of you heretofore, and shall remain independent hereafter.

Therefore it behooveth you, O creatures of God, to help your own selves and to believe in the Verses revealed by Me...' III, 13.

THE Bayan shall constitute God's unerring balance till the Day of Resurrection which is the Day of Him Whom God will make manifest. Whoso acteth in conformity with that which is revealed therein will abide in Paradise, under the shadow of His affirmation and reckoned among the most sublime Letters in the presence of God; while whoso deviateth, were it even so much as the tip of a grain of barley, will be consigned to the fire and will be assembled neath the shadow of negation. This truth hath likewise been laid bare in the Qur'an where in numerous instances God hath set down that whoever should pass judgement contrary to the bounds fixed by Him, would be deemed an infidel...

In these days how few are those who abide by the standard laid down in the Qur'an. Nay, nowhere are they to be found, except such as God hath willed. Should there be, however, such a person, his righteous deeds would prove of no avail unto him, if he hath failed to follow the standard revealed in the Bayan; even as the pious deeds of the Christian monks profited them not, inasmuch as at the time of the manifestation of the Apostle of God--may the blessings of God rest upon Him--they contented themselves with the standard set forth in the Gospel.

Had the divine standard laid down in the Qur'an been truly observed, adverse judgements would not have been pronounced against Him Who is the Tree of divine Truth.

As it hath been revealed: 'Almost might the heavens be rent and the earth be cleft asunder and the mountains fall down in fragments.'<sup>+F1</sup> And yet how much harder than these mountains their hearts must be to have remained unmoved!

Indeed no paradise is more glorious in the sight of God than attainment unto His good-pleasure. II, 6.

THE One true God may be compared unto the sun and the believer unto a mirror. No sooner is the mirror placed before the sun than it reflects its light. The unbeliever may be likened unto a stone. No matter how long it is exposed

to the sunshine, it cannot reflect the sun. Thus the former layeth down his life as a sacrifice, while the latter doeth against God what he committeth. Indeed, if God willeth, He is potent to turn the stone into a mirror, but the person himself remaineth reconciled to his state. Had he wished to become a crystal, God would have made him to assume crystal form. For on that Day whatever cause prompteth the believer to believe in Him, the same will also be available to the unbeliever. But when the latter suffereth himself to be wrapt in veils, the same cause shutteth him out as by a veil. Thus, as is clearly evident today, those who have set their faces toward God, the True One, have believed in Him because of the Bayan, while such as are veiled have been deprived because of it. VI, 4.

+F1 Qur'an 19:92

I SWEAR by the most holy Essence of God--exalted and glorified be He--that in the Day of the appearance of Him Whom God shall make manifest a thousand perusals of the Bayan cannot equal the perusal of a single verse to be revealed by Him Whom God shall make manifest. Ponder a while and observe that everything in Islam hath its ultimate and eventual beginning in the Book of God. Consider likewise the Day of the Revelation of Him Whom God shall make manifest, He in Whose grasp lieth the source of proofs, and let not erroneous considerations shut thee out from Him, for He is immeasurably exalted above them, inasmuch as every proof proceedeth from the Book of God which is itself the supreme testimony, as all men are powerless to produce its like. Should myriads of men of learning, versed in logic, in the science of grammar, in law, in jurisprudence and the like, turn away from the Book of God, they would still be pronounced unbelievers. Thus the fruit is within the supreme testimony itself, not in the things derived therefrom. And know thou of a certainty that every letter revealed in the Bayan is solely intended to evoke submission unto Him Whom God shall make manifest, for it is He Who hath revealed the Bayan prior to His Own manifestation. V, 8.

IN this Revelation the Lord of the universe hath deigned

to bestow His mighty utterances and resplendent signs upon the Point of the Bayan, and hath ordained them as His matchless testimony for all created things. Were all the people that dwell on earth to assemble together, they would be unable to produce a single verse like unto the ones which

God hath caused to stream forth from the tongue of the Point of the Bayan. Indeed, if any living creature were to pause to meditate he would undoubtedly realize that these verses are not the work of man, but are solely to be ascribed unto God, the One, the Peerless, Who causeth them to flow forth from the tongue of whomsoever He willeth, and hath not revealed nor will He reveal them save through the Focal Point of God's Primal Will. He it is, through Whose dispensations divine Messengers are raised up and heavenly Books are sent down. Had human beings been able to accomplish this deed surely someone would have brought forth at least one verse during the period of twelve hundred and seventy years which hath elapsed since the revelation of the Qur'an until that of the Bayan. However, all men have proved themselves impotent and have utterly failed to do so, although they endeavoured, with their vehement might, to quench the flame of the Word of God.

II, 1.

THOU beholdest how vast is the number of people who go to Mecca each year on pilgrimage and engage in circumambulation, while He, through the potency of Whose

Word the Ka'bah [the sanctuary in Mecca] hath become the object of adoration, is forsaken in this mountain. He is none other but the Apostle of God Himself, inasmuch as the Revelation of God may be likened to the sun. No matter how innumerable its risings, there is but one sun, and upon it depends the life of all things. It is clear and evident that the object of all preceding Dispensations hath been to pave the way for the advent of Muhammad, the Apostle of God.

These, including the Muhammadan Dispensation, have had, in their turn, as their objective the Revelation proclaimed by the Qa'im. The purpose underlying this

Revelation, as well as those that preceded it, has, in like manner, been to announce the advent of the Faith of Him Whom God will make manifest. And this Faith--the Faith of Him Whom God will make manifest--in its turn, together



with all the Revelations gone before it, have as their object the Manifestation destined to succeed it. And the latter, no less than all the Revelations preceding it, prepare the way for the Revelation which is yet to follow. The process of the rise and setting of the Sun of Truth will thus indefinitely continue--a process that hath had no beginning and will have no end.

Well is it with him who in every Dispensation recognizeth the Purpose of God for that Dispensation, and is not deprived therefrom by turning his gaze towards the things of the past. IV, 12.

THE substance of this chapter is this, that what is intended by the Day of Resurrection is the Day of the appearance of the Tree of divine Reality, but it is not seen that any one of the followers of Shi'ih Islam hath understood the meaning of the Day of Resurrection; rather have they fancifully imagined a thing which with God hath no reality. In the estimation of God and according to the usage of such as are initiated into divine mysteries, what is meant by the

Day of Resurrection is this, that from the time of the appearance of Him Who is the Tree of divine Reality, at whatever period and under whatever name, until the moment of His disappearance, is the Day of Resurrection.

For example, from the inception of the mission of Jesus --may peace be upon Him--till the day of His ascension was the Resurrection of Moses. For during that period the Revelation of God shone forth through the appearance of that divine Reality, Who rewarded by His Word everyone who believed in Moses, and punished by His Word everyone

who did not believe; inasmuch as God's Testimony for that Day was that which He had solemnly affirmed in the Gospel. And from the inception of the Revelation of the Apostle of God--may the blessings of God be upon Him--till the day of His ascension was the Resurrection of Jesus--peace be upon Him--wherein the Tree of divine Reality appeared in the person of Muhammad, rewarding by His Word everyone who was a believer in Jesus, and punishing by His Word everyone who was not a believer in Him.

And from the moment when the Tree of the Bayan appeared until it disappeareth is the Resurrection of the Apostle of God, as is divinely foretold in the Qur'an; the

beginning of which was when two hours and eleven minutes had passed on the eve of the fifth of Jamadiyu'l-Avval, 1260 A.H.,+F1 which is the year 1270 of the Declaration of the Mission of Muhammad. This was the beginning of the Day of Resurrection of the Qur'an, and until the disappearance of the Tree of divine Reality is the Resurrection of the Qur'an. The stage of perfection of everything is reached when its resurrection occurreth. The perfection of the religion of Islam was consummated at the beginning of this Revelation; and from the rise of this Revelation until its setting, the fruits of the Tree of Islam, whatever they are, will become apparent. The Resurrection of the Bayan will occur at the time of the appearance of Him Whom

+F1 22 May 1844

God shall make manifest. For today the Bayan is in the stage of seed; at the beginning of the manifestation of Him

Whom God shall make manifest its ultimate perfection will become apparent. He is made manifest in order to gather the fruits of the trees He hath planted; even as the Revelation of the Qa'im [He Who ariseth], a descendant of Muhammad--may the blessings of God rest upon Him--is exactly like unto the Revelation of the Apostle of God Himself [Muhammad]. He appeareth not, save for the

purpose of gathering the fruits of Islam from the Qur'anic verses which He [Muhammad] hath sown in the hearts of men. The fruits of Islam cannot be gathered except through allegiance unto Him [the Qa'im] and by believing in Him.

At the present time, however, only adverse effects have resulted; for although He hath appeared in the midmost heart of Islam, and all people profess it by reason of their relationship to Him [the Qa'im], yet unjustly have they consigned Him to the Mountain of Maku, and this notwithstanding that in the Qur'an the advent of the Day of

Resurrection hath been promised unto all by God. For on that Day all men will be brought before God and will attain His Presence; which meaneth appearance before Him Who is the Tree of divine Reality and attainment unto His presence; inasmuch as it is not possible to appear before the Most Holy Essence of God, nor is it conceivable to seek reunion with Him. That which is feasible in the matter of appearance before Him and of meeting Him is attainment

unto the Primal Tree. II, 7.

THE evidence set forth by God can never be compared with the evidences produced by any one of the peoples and kindreds of the earth; and beyond a shadow of doubt no evidence is set forth by God save through the One Who is appointed as His supreme Testimony. Moreover, the proof of revealed verses doth, alone and of itself, conclusively demonstrate the utter impotence of all created things on earth, for this is a proof which hath proceeded from God and shall endure until the Day of Resurrection.

And if anyone should reflect on the appearance of this Tree, he will undoubtedly testify to the loftiness of the Cause of God. For if one from whose life only twenty-four years have passed, and who is devoid of those sciences wherein all are learned, now reciteth verses after such fashion without thought or hesitation, writes a thousand verses of prayer in the course of five hours without pause of the pen, and produceth commentaries and learned treatises on such lofty themes as the true understanding of God and of the oneness of His Being, in a manner which doctors and philosophers confess surpasseth their power of understanding, then there is no doubt that all that hath been manifested is divinely inspired. Notwithstanding their life-long diligent study, what pains do these divines take when writing a single line in Arabic! Yet after such efforts the result is but words which are unworthy of mention. All these things are for a proof unto the people; otherwise the religion of God is too mighty and glorious for anyone to comprehend through aught but itself; rather by it all else is understood. II, 1.

PRAISE be to God that He hath enabled us to become cognizant of Him Whom God shall make manifest in the Day of Resurrection, so that we may derive benefit from the fruit of our existence and be not deprived of attaining the presence of God. For indeed this is the object of our creation and the sole purpose underlying every virtuous deed we may perform. Such is the bounty which God hath conferred upon us; verily He is the All-Bountiful, the Gracious. Know thou, that thou wilt succeed in doing so if thou believest with undoubting faith. However, since thou canst not attain the state of undoubting faith, due to the

intervening veils of thy selfish desires, therefore thou wilt tarry in the fire, though realizing it not. On the Day of His manifestation, unless thou truly believest in Him, naught can save thee from the fire, even if thou dost perform every righteous deed. If thou embracest the Truth, everything good and seemly shall be set down for thee in the Book of God, and by virtue of this thou wilt rejoice in the all-highest Paradise until the following Resurrection.

Consider with due attention, for the path is very strait, even while it is more spacious than the heavens and the earth and what is between them. For instance, if all those who were expecting the fulfilment of the promise of Jesus had been assured of the manifestation of Muhammad, the Apostle of God, not one would have turned aside from the sayings of Jesus. So likewise in the Revelation of the Point of the Bayan, if all should be assured that this is that same Promised Mihdi [One Who is guided] whom the Apostle of God foretold, not one of the believers in the Qur'an would turn aside from the sayings of the Apostle of God. So likewise in the Revelation of Him Whom God shall make manifest, behold the same thing; for should all be assured that He is that same 'He Whom God shall make manifest' whom the Point of the Bayan hath foretold, not one would turn aside. IX, 3.

IN the Name of God, the Most Exalted, the Most Holy.  
 All praise and glory befitteth the sacred and glorious court  
 of the sovereign Lord, Who from everlasting hath dwelt,  
 and unto everlasting will continue to dwell within the  
 mystery of His Own divine Essence, Who from time immemorial  
 hath abided and will forever continue to abide  
 within His transcendent eternity, exalted above the reach  
 and ken of all created beings. The sign of His matchless  
 Revelation as created by Him and imprinted upon the realities  
 of all beings, is none other but their powerlessness to  
 know Him. The light He hath shed upon all things is none  
 but the splendour of His Own Self. He Himself hath at all  
 times been immeasurably exalted above any association  
 with His creatures. He hath fashioned the entire creation in  
 such wise that all beings may, by virtue of their innate  
 powers, bear witness before God on the Day of Resurrection  
 that He hath no peer or equal and is sanctified from

any likeness, similitude or comparison. He hath been and will ever be one and incomparable in the transcendent glory of His divine being and He hath ever been indescribably mighty in the sublimity of His sovereign Lordship.

No one hath ever been able befittingly to recognize Him nor will any man succeed at any time in comprehending Him as is truly meet and seemly, for any reality to which the term 'being' is applicable hath been created by the sovereign Will of the Almighty, Who hath shed upon it the radiance of His Own Self, shining forth from His most august station. He hath moreover deposited within the realities of all created things the emblem of His recognition, that everyone may know of a certainty that He is the Beginning and the End, the Manifest and the Hidden, the Maker and the Sustainer, the Omnipotent and the All-Knowing, the One Who heareth and perceiveth all things, He Who is invincible in His power and standeth supreme in His Own identity, He Who quickeneth and causeth to die, the All-Powerful, the Inaccessible, the Most Exalted, the Most High. Every revelation of His divine Essence betokens the sublimity of His glory, the loftiness of His sanctity, the inaccessible height of His oneness and the exaltation of His majesty and power. His beginning hath had no beginning other than His Own firstness and His end knoweth no end save His Own lastness. I, 1.

THE revelation of the Divine Reality hath everlastingly been identical with its concealment and its concealment identical with its revelation. That which is intended by 'Revelation of God' is the Tree of divine Truth that betokeneth none but Him, and it is this divine Tree that hath raised and will raise up Messengers, and hath revealed and will ever reveal Scriptures. From eternity unto eternity this Tree of divine Truth hath served and will ever serve as the throne of the revelation and concealment of God among His creatures, and in every age is made manifest through whomsoever He pleaseth. At the time of the revelation of the Qur'an He asserted His transcendent power through the advent of Muhammad, and on the occasion of the revelation of the Bayan He demonstrated His sovereign might through the appearance of the Point of the Bayan, and when He Whom God shall make manifest will shine

forth, it will be through Him that He will vindicate the truth of His Faith, as He pleaseth, with whatsoever He pleaseth and for whatsoever He pleaseth. He is with all things, yet nothing is with Him. He is not within a thing nor above it nor beside it. Any reference to His being established upon the throne implieth that the Exponent of His Revelation is established upon the seat of transcendent authority...

He hath everlastingly existed and will everlastingly continue to exist. He hath been and will ever remain inscrutable unto all men, inasmuch as all else besides Him have been and shall ever be created through the potency of His command. He is exalted above every mention or praise and is sanctified beyond every word of commendation or every comparison. No created thing comprehendeth Him, while He in truth comprehendeth all things. Even when it is said 'no created thing comprehendeth Him', this refers to the Mirror of His Revelation, that is Him Whom God shall make manifest. Indeed too high and exalted is He for anyone to allude unto Him. II, 8.

EXCERPTS FROM  
DALA'IL-I-SAB'IH  
(The Seven Proofs)

THOU hast asked concerning the fundamentals of religion and its ordinances: Know thou that first and foremost in religion is the knowledge of God. This attaineth its consummation in the recognition of His divine unity, which in turn reacheth its fulfilment in acclaiming that His hallowed and exalted Sanctuary, the Seat of His transcendent majesty, is sanctified from all attributes. And know thou that in this world of being the knowledge of God can never be attained save through the knowledge of Him Who is the Dayspring of divine Reality.

GRACIOUS God! Within the domains of Islam there are at present seven powerful sovereigns ruling the world.

None of them hath been informed of His [the Bab's] Manifestation, and if informed, none hath believed in Him. Who knoweth, they may leave this world below full of

desire, and without having realized that the thing for which they were waiting had come to pass. This is what happened to the monarchs that held fast unto the Gospel. They awaited the coming of the Prophet of God [Muhammad], and when He did appear, they failed to recognize Him. Behold how great are the sums which these sovereigns expend without even the slightest thought of appointing an official charged with the task of acquainting them in their own realms with the Manifestation of God! They would thereby have fulfilled the purpose for which they have been created. All their desires have been and are still fixed upon leaving behind them traces of their names.

PONDER likewise the Dispensation of the Apostle of God which lasted twelve hundred and seventy years+F1 till the dawn of the manifestation of the Bayan. He directed everyone to await the advent of the Promised Qa'im. All deeds which in the Islamic Dispensation began with Muhammad should find their consummation through the appearance of the Qa'im. God hath made Him manifest invested with the proof wherewith the Apostle of God was invested, so that none of the believers in the Qur'an might entertain doubts about the validity of His Cause, for it is set down in the Qur'an that none but God is capable of revealing verses. During the period of 1270 years no one among the followers of the Qur'an ever witnessed a person appearing with conclusive proofs. Now the Ever-Living Lord hath made manifest and invested with supreme testimony this long-awaited

Promised One from a place no one could imagine and from a person whose knowledge was deemed of no account. His age is no more than twenty-five years, yet His glory is such as none of the learned among the people of Islam can rival; inasmuch as man's glory lieth in his knowledge. Behold the learned who are honoured by virtue of their ability to understand the Holy Writings, and God hath exalted them to such a degree that in referring to them He saith: 'None knoweth the meaning thereof except God and them that are well-grounded in knowledge.'<sup>1</sup>+F2

How strange then that this twenty-five-year-old untutored one should be singled out to reveal His verses in so astounding a manner. If the Muslim divines have cause for pride in understanding the meaning of the Holy

+F1 From the Declaration of Muhammad; this occurred ten years  
 +F1 before the Hijrah which marks the starting point of the Muslim  
 +F1 calendar.  
 +F2 Qur'an 3:5

Writings, His glory is in revealing the Writings, that none of them may hesitate to believe in His Words. So great is the celestial might and power which God hath revealed in Him that if it were His will and no break should intervene He could, within the space of five days and nights, reveal the equivalent of the Qur'an which was sent down in twenty-three years. Ponder thou and reflect. Hath anyone like unto Him ever appeared in former times, or is this characteristic strictly confined unto Him?

CONSIDER the manifold favours vouchsafed by the Promised One, and the effusions of His bounty which have pervaded the concourse of the followers of Islam to enable them to attain unto salvation. Indeed observe how He Who representeth the origin of creation, He Who is the Exponent of the verse, 'I, in very truth, am God', identified Himself as the Gate [Bab] for the advent of the promised Qa'im, a descendant of Muhammad, and in His first Book enjoined the observance of the laws of the Qur'an, so that the people might not be seized with perturbation by reason of a new Book and a new Revelation and might regard His Faith as similar to their own, perchance they would not turn away from the Truth and ignore the thing for which they had been called into being.

LET Me set forth some rational arguments for thee. If someone desireth to embrace the Faith of Islam today, would the testimony of God prove conclusive for him? If thou dost contend that it would not, then how is it that God will chastise him after death, and that, while he lives, the verdict of 'non-believer' is passed upon him? If thou affirmest that the testimony is conclusive, how wouldst thou prove this? If thy assertion is based on hearsay, then mere words are unacceptable as a binding testimony; but if thou deemest the Qur'an as the testimony, this would be a weighty and evident proof.



Now consider the Revelation of the Bayan. If the followers of the Qur'an had applied to themselves proofs similar to those which they advance for the non-believers in Islam, not a single soul would have remained deprived of the Truth, and on the Day of Resurrection everyone would have attained salvation.

Should a Christian contend, 'How can I deem the Qur'an a testimony while I am unable to understand it?' such a contention would not be acceptable. Likewise the people of the Qur'an disdainfully observe, 'We are unable to comprehend the eloquence of the verses in the Bayan, how can we regard it as a testimony?' Whoever uttereth such words, say unto him, 'O thou untutored one! By what proof hast thou embraced the Religion of Islam? Is it the Prophet on whom thou hast never set eyes? Is it the miracles which thou hast never witnessed? If thou hast accepted Islam unwittingly, wherefore hast thou done so? But if thou hast embraced the Faith by recognizing the Qur'an as the testimony, because thou hast heard the learned and the faithful express their powerlessness before it, or if thou hast, upon hearing the divine verses and by virtue of thy spontaneous love for the True Word of God, responded in a spirit of utter humility and lowliness--a spirit which is one of the mightiest signs of true love and understanding--then such proofs have been and will ever be regarded as sound.'

THE recognition of Him Who is the Bearer of divine Truth is none other than the recognition of God, and loving Him is none other than loving God. However, I swear by the sublime Essence of God--exalted and glorified be He--that I did not wish my identity to be known by men, and gave instructions that My name should be concealed, because I was fully aware of the incapacity of this people, who are none other than those who have, in reference to no less a person than the Apostle of God--incomparable as He hath ever been--remarked, 'He is certainly a lunatic'.+F1 If they now claim to be other than those people, their deeds bear witness to the falsity of their assertions. That which God testifieth is none other than what His supreme Testimony testifieth. Were all the peoples of the world to testify unto a thing and were He to testify unto another, His testimony will be regarded as God's testimony, while aught else but Him hath been and will ever be as naught; for it is through His might that a

thing assumeth existence.

Consider the extent of the adherence of these people to matters of faith. When dealing with their own affairs they are well content with the testimony of two just witnesses, and yet despite the testimony of so many righteous men they hesitate to believe in Him Who is the Bearer of the divine Truth.

THE evidences which the people demanded from the Apostle of God through their idle fancy have mostly been rejected in the Qur'an, even as in the Surih of the Children

+F1 Qur'an 68:51

of Israel [Surih XVII] it hath been revealed: `And they say, by no means will we believe on thee till thou cause a fountain to gush forth for us from the earth; or till thou have a garden of palm trees and vines, and thou cause rivers to spring forth from the midst thereof in abundance; or thou cause the heaven to fall down upon us, as thou hast given out, in pieces; or thou bring God and the angels to vouch for thee; or thou have a house of gold; or thou ascend to heaven nor will we believe in thine ascension, till thou send down to us a book which we may read. Say, Praise be to my Lord! Am I more than a man, an apostle?'

Now be fair! The Arabs uttered such words, and now, prompted by thy desire, thou dost demand yet other things? What is the difference between thee and them? If thou dost ponder a while, it will be evident that it is incumbent upon a lowly servant to acquiesce to whatever proof God hath appointed, and not to follow his own idle fancy. If the wishes of the people were to be gratified not a single disbeliever would remain on earth. For once the Apostle of God had fulfilled the wishes of the people they would unhesitatingly have embraced His Faith. May God save thee, shouldst thou seek any evidence according to thy selfish desire; rather it behooveth thee to uphold the unfailing proof which God hath appointed. The object of thy belief in God is but to secure His good-pleasure. How then dost thou seek as a proof of thy faith a thing which hath been and is contrary to His good-pleasure?

RID thou thyself of all attachments to aught except God,  
enrich thyself in God by dispensing with all else besides  
Him, and recite this prayer:

Say: God sufficeth all things above all things, and  
nothing in the heavens or in the earth or in whatever  
lieth between them but God, thy Lord, sufficeth.  
Verily, He is in Himself the Knower, the Sustainer,  
the Omnipotent.

Regard not the all-sufficing power of God as an idle  
fancy. It is that genuine faith which thou cherishest for the  
Manifestation of God in every Dispensation. It is such faith  
which sufficeth above all the things that exist on the  
earth, whereas no created thing on earth besides faith would  
suffice thee. If thou art not a believer, the Tree of divine  
Truth would condemn thee to extinction. If thou art a  
believer, thy faith shall be sufficient for thee above all  
things that exist on earth, even though thou possess  
nothing.

IT is recorded in a tradition that of the entire concourse of  
the Christians no more than seventy people embraced the  
Faith of the Apostle of God. The blame falleth upon their  
doctors, for if these had believed, they would have been  
followed by the mass of their countrymen. Behold, then,  
that which hath come to pass! The learned men of Christendom  
are held to be learned by virtue of their safeguarding  
the teaching of Christ, and yet consider how  
they themselves have been the cause of men's failure to  
accept the Faith and attain unto salvation! Is it still thy  
wish to follow in their footsteps? The followers of Jesus

submitted to their clerics to be saved on the Day of Resurrection,  
and as a result of this obedience they eventually entered  
into the fire, and on the Day when the Apostle of God  
appeared they shut themselves out from the recognition  
of His exalted Person. Dost thou desire to follow such  
divines?

Nay, by God, be thou neither a divine without discernment  
nor a follower without discernment, for both of  
these shall perish on the Day of Resurrection. Rather it  
behooveth thee to be a discerning divine, or to walk with

insight in the way of God by obeying a true leader of religion.

In every nation thou beholdest unnumbered spiritual leaders who are bereft of true discernment, and among every people thou dost encounter myriads of adherents who are devoid of the same characteristic. Ponder for a while in thy heart, have pity on thyself and turn not aside thine attention from proofs and evidences. However, seek not proofs and evidences after thine idle fancy; but rather base thy proofs upon what God hath appointed. Moreover,

know thou that neither being a man of learning nor being a follower is in itself a source of glory. If thou art a man of learning, thy knowledge becometh an honour, and if thou art a follower, thine adherence unto leadership becometh an honour, only when these conform to the good-pleasure of God. And beware lest thou regard as an idle fancy the good-pleasure of God; it is the same as the good-pleasure of His Messenger. Consider the followers of Jesus. They were eagerly seeking the good-pleasure of God, yet none of them attained the good-pleasure of His Apostle which is identical with God's good-pleasure, except such as embraced His Faith.

THY letter hath been perused. Were the truth of this Revelation to be fully demonstrated with elaborate proofs, all the scrolls that exist in the heaven and on the earth would be insufficient to contain them.

However, the substance and essence of the subject is this, that there can be no doubt that from everlasting God hath been invested with the independent sovereignty of His exalted Being, and unto everlasting He will remain inaccessible in the transcendent majesty of His holy Essence.

No creature hath ever recognized Him as befitteth His recognition, nor hath any created being ever praised Him as is worthy of His praise. He is exalted above every name, and is sanctified from every comparison. Through Him all things are made known, while too lofty is His reality to be known through anyone but Him. The process of His creation hath had no beginning and can have no end, otherwise it would necessitate the cessation of His celestial grace. God hath raised up Prophets and revealed Books as numerous as the creatures of the world, and will continue to do so to everlasting.

If thou art sailing upon the sea of God's Names, which are reflected in all things, know thou that He is exalted and sanctified from being known through His creatures, or being described by His servants. Everything thou beholdest hath been called into being through the operation of His Will. How can such a created thing, therefore, be indicative of His essential oneness? God's existence in itself testifieth to His Own oneness, while every created thing, by its very nature, beareth evidence that it hath been fashioned by God. Such is the proof of consummate wisdom in the estimation of those who sail the ocean of divine Truth.

If, however, thou art sailing upon the sea of creation, know thou that the First Remembrance, which is the Primal Will of God, may be likened unto the sun. God hath created Him through the potency of His might, and He hath, from the beginning that hath no beginning, caused Him to be manifested in every Dispensation through the compelling power of His behest, and God will, to the end that knoweth no end, continue to manifest Him according to the good-pleasure of His invincible Purpose.

And know thou that He indeed resembleth the sun. Were the risings of the sun to continue till the end that hath no end, yet there hath not been nor ever will be more than one sun; and were its settings to endure for evermore, still there hath not been nor ever will be more than one sun. It is this Primal Will which appeareth resplendent in every Prophet and speaketh forth in every revealed Book. It knoweth no beginning, inasmuch as the First deriveth its firstness from It; and knoweth no end, for the Last oweth its lastness unto It.

In the time of the First Manifestation the Primal Will appeared in Adam; in the day of Noah It became known in Noah; in the day of Abraham in Him; and so in the day of Moses; the day of Jesus; the day of Muhammad, the Apostle of God; the day of the 'Point of the Bayan'; the day of Him Whom God shall make manifest; and the day of the One Who will appear after Him Whom God shall make manifest. Hence the inner meaning of the words uttered by the Apostle of God, 'I am all the Prophets', inasmuch as what shineth resplendent in each one of Them hath been and will ever remain the one and the same sun.

# Wisdom of Baha'u'llah the Prophet and the Baha'í Faith

## The Hidden Words

*The Hidden Words, Baha'u'llah, (Baha'i Publishing Trust,  
U.S., 1985)*

### **Part I.--From the Arabic HE IS THE GLORY OF GLORIES**

This is that which hath descended from the realm of glory, uttered by the tongue of power and might, and revealed unto the Prophets of old. We have taken the inner essence thereof and clothed it in the garment of brevity, as a token of grace unto the righteous, that they may stand faithful unto the Covenant of God, may fulfill in their lives His trust, and in the realm of spirit obtain the gem of Divine virtue.

#### **1. O SON OF SPIRIT!**

My first counsel is this: Possess a pure, kindly and radiant heart, that thine may be a sovereignty ancient, imperishable and everlasting.

#### **2. O SON OF SPIRIT!**

The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbor. Ponder this in thy heart; how it behooveth thee to be. Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes.

#### **3. O SON OF MAN!**

Veiled in My immemorial being and in the ancient eternity of My essence, I knew My love for thee; therefore I created thee, have engraved on thee Mine image and revealed to thee My beauty.

#### **4. O SON OF MAN!**

I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the spirit of life.

#### **5. O SON OF BEING!**

Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee. Know this, O servant.

#### **6. O SON OF BEING!**

Thy Paradise is My love; thy heavenly home, reunion with Me. Enter therein and tarry not. This is that which hath been destined for thee in Our kingdom above and Our exalted dominion.

#### **7. O SON OF MAN!**

If thou lovest Me, turn away from thyself; and if thou seekest My pleasure, regard not thine own; that thou mayest die in Me and I may eternally live in thee.

#### **8. O SON OF SPIRIT!**

There is no peace for thee save by renouncing thyself and turning unto Me; for it behooveth thee to glory in My name, not in thine own; to put thy trust in Me and not in thyself, since I desire to be loved alone and above all that is.

#### **9. O SON OF BEING!**

My love is My stronghold; he that entereth therein is safe and secure, and he that turneth away shall surely stray and perish.

#### **10. O SON OF UTTERANCE!**

Thou art My stronghold; enter therein that thou mayest abide in safety. My love is in thee, know it, that thou mayest find Me near unto thee.

#### **11. O SON OF BEING!**

Thou art My lamp and My light is in thee. Get thou from it thy radiance and seek none other than Me. For I have created thee rich and have bountifully shed My favor upon thee.

## **12. O SON OF BEING!**

With the hands of power I made thee and with the fingers of strength I created thee; and within thee have I placed the essence of My light. Be thou content with it and seek naught else, for My work is perfect and My command is binding. Question it not, nor have a doubt thereof.

## **13. O SON OF SPIRIT!**

I created thee rich, why dost thou bring thyself down to poverty? Noble I made thee, wherewith dost thou abase thyself? Out of the essence of knowledge I gave thee being, why seekest thou enlightenment from anyone beside Me? Out of the clay of love I molded thee, how dost thou busy thyself with another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, mighty, powerful and self-subsisting.

## **14. O SON OF MAN!**

Thou art My dominion and My dominion perisheth not; wherefore fearest thou thy perishing? Thou art My light and My light shall never be extinguished; why dost thou dread extinction? Thou art My glory and My glory fadeth not; thou art My robe and My robe shall never be outworn. Abide then in thy love for Me, that thou mayest find Me in the realm of glory.

## **15. O SON OF UTTERANCE!**

Turn thy face unto Mine and renounce all save Me; for My sovereignty endureth and My dominion perisheth not. If thou seekest another than Me, yea, if thou searchest the universe for evermore, thy quest will be in vain.

## **16. O SON OF LIGHT!**

Forget all save Me and commune with My spirit. This is of the essence of My command, therefore turn unto it.

## **17. O SON OF MAN!**



Be thou content with Me and seek no other helper. For none but Me can ever suffice thee.

**18. O SON OF SPIRIT!**

Ask not of Me that which We desire not for thee, then be content with what We have ordained for thy sake, for this is that which profiteth thee, if therewith thou dost content thyself.

**19. O SON OF THE WONDROUS VISION!**

I have breathed within thee a breath of My own Spirit, that thou mayest be My lover. Why hast thou forsaken Me and sought a beloved other than Me?

**20. O SON OF SPIRIT!**

My claim on thee is great, it cannot be forgotten. My grace to thee is plenteous, it cannot be veiled. My love has made in thee its home, it cannot be concealed. My light is manifest to thee, it cannot be obscured.

**21. O SON OF MAN!**

Upon the tree of effulgent glory I have hung for thee the choicest fruits, wherefore hast thou turned away and contented thyself with that which is less good? Return then unto that which is better for thee in the realm on high.

**22. O SON OF SPIRIT!**

Noble have I created thee, yet thou hast abased thyself. Rise then unto that for which thou wast created.

**23. O SON OF THE SUPREME!**

To the eternal I call thee, yet thou dost seek that which perisheth. What hath made thee turn away from Our desire and seek thine own?

**24. O SON OF MAN!**

Transgress not thy limits, nor claim that which beseemeth thee not.  
Prostrate thyself before the countenance of thy God, the Lord of might  
and power.

**25. O SON OF SPIRIT!**

Vaunt not thyself over the poor, for I lead him on his way and behold  
thee in thy evil plight and confound thee for evermore.

**26. O SON OF BEING!**

How couldst thou forget thine own faults and busy thyself with the  
faults of others? Whoso doeth this is accursed of Me.

**27. O SON OF MAN!**

Breathe not the sins of others so long as thou art thyself a sinner.  
Shouldst thou transgress this command, accursed wouldst thou be, and  
to this I bear witness.

**28. O SON OF SPIRIT!**

Know thou of a truth: He that biddeth men be just and himself  
committeth iniquity is not of Me, even though he bear My name.

**29. O SON OF BEING!**

Ascribe not to any soul that which thou wouldst not have ascribed to  
thee, and say not that which thou doest not. This is My command unto  
thee, do thou observe it.

**30. O SON OF MAN!**

Deny not My servant should he ask anything from thee, for his face is  
My face; be then abashed before Me.

**31. O SON OF BEING!**

Bring thyself to account each day ere thou art summoned to a  
reckoning; for death, unheralded, shall come upon thee and thou shalt  
be called to give account for thy deeds.

**32. O SON OF THE SUPREME!**

I have made death a messenger of joy to thee. Wherefore dost thou grieve? I made the light to shed on thee its splendor. Why dost thou veil thyself therefrom?

**33. O SON OF SPIRIT!**

With the joyful tidings of light I hail thee: rejoice! To the court of holiness I summon thee; abide therein that thou mayest live in peace for evermore.

**34. O SON OF SPIRIT!**

The spirit of holiness beareth unto thee the joyful tidings of reunion; wherefore dost thou grieve? The spirit of power confirmeth thee in His cause; why dost thou veil thyself? The light of His countenance doth lead thee; how canst thou go astray?

**35. O SON OF MAN!**

Sorrow not save that thou art far from Us. Rejoice not save that thou art drawing near and returning unto Us.

**36. O SON OF MAN!**

Rejoice in the gladness of thine heart, that thou mayest be worthy to meet Me and to mirror forth My beauty.

**37. O SON OF MAN!**

Divest not thyself of My beauteous robe, and forfeit not thy portion from My wondrous fountain, lest thou shouldst thirst for evermore.

**38. O SON OF BEING!**

Walk in My statutes for love of Me and deny thyself that which thou desirest if thou seekest My pleasure.

**39. O SON OF MAN!**

Neglect not My commandments if thou lovest My beauty, and forget not My counsels if thou wouldst attain My good pleasure.

**40. O SON OF MAN!**

Wert thou to speed through the immensity of space and traverse the expanse of heaven, yet thou wouldst find no rest save in submission to Our command and humbleness before Our Face.

**41. O SON OF MAN!**

Magnify My cause that I may reveal unto thee the mysteries of My greatness and shine upon thee with the light of eternity.

**42. O SON OF MAN!**

Humble thyself before Me, that I may graciously visit thee. Arise for the triumph of My cause, that while yet on earth thou mayest obtain the victory.

**43. O SON OF BEING!**

Make mention of Me on My earth, that in My heaven I may remember thee, thus shall Mine eyes and thine be solaced.

**44. O SON OF THE THRONE!**

Thy hearing is My hearing, hear thou therewith. Thy sight is My sight, do thou see therewith, that in thine inmost soul thou mayest testify unto My exalted sanctity, and I within Myself may bear witness unto an exalted station for thee.

**45. O SON OF BEING!**

Seek a martyr's death in My path, content with My pleasure and thankful for that which I ordain, that thou mayest repose with Me beneath the canopy of majesty behind the tabernacle of glory.

**46. O SON OF MAN!**

Ponder and reflect. Is it thy wish to die upon thy bed, or to shed thy life-blood on the dust, a martyr in My path, and so become the manifestation of My command and the revealer of My light in the highest paradise? Judge thou aright, O servant!

**47. O SON OF MAN!**

By My beauty! To tinge thy hair with thy blood is greater in My sight than the creation of the universe and the light of both worlds. Strive then to attain this, O servant!

**48. O SON OF MAN!**

For everything there is a sign. The sign of love is fortitude under My decree and patience under My trials.

**49. O SON OF MAN!**

The true lover yearneth for tribulation even as doth the rebel for forgiveness and the sinful for mercy.

**50. O SON OF MAN!**

If adversity befall thee not in My path, how canst thou walk in the ways of them that are content with My pleasure? If trials afflict thee not in thy longing to meet Me, how wilt thou attain the light in thy love for My beauty?

**51. O SON OF MAN!**

My calamity is My providence, outwardly it is fire and vengeance, but inwardly it is light and mercy. Hasten thereunto that thou mayest become an eternal light and an immortal spirit. This is My command unto thee, do thou observe it.

**52. O SON OF MAN!**

Should prosperity befall thee, rejoice not, and should abasement come upon thee, grieve not, for both shall pass away and be no more.

**53. O SON OF BEING!**

If poverty overtake thee, be not sad; for in time the Lord of wealth shall visit thee. Fear not abasement, for glory shall one day rest on thee.

**54. O SON OF BEING!**

If thine heart be set upon this eternal, imperishable dominion, and this ancient, everlasting life, forsake this mortal and fleeting sovereignty.

**55. O SON OF BEING!**

Busy not thyself with this world, for with fire We test the gold, and with gold We test Our servants.

**56. O SON OF MAN!**

Thou dost wish for gold and I desire thy freedom from it. Thou thinkest thyself rich in its possession, and I recognize thy wealth in thy sanctity therefrom. By My life! This is My knowledge, and that is thy fancy; how can My way accord with thine?

**57. O SON OF MAN!**

Bestow My wealth upon My poor, that in heaven thou mayest draw from stores of unfading splendor and treasures of imperishable glory. But by My life! To offer up thy soul is a more glorious thing couldst thou but see with Mine eye.

**58. O SON OF MAN!**

The temple of being is My throne; cleanse it of all things, that there I may be established and there I may abide.

**59. O SON OF BEING!**

Thy heart is My home; sanctify it for My descent. Thy spirit is My place of revelation; cleanse it for My manifestation.

**60. O SON OF MAN!**

Put thy hand into My bosom, that I may rise above thee, radiant and resplendent.

**61. O SON OF MAN!**

Ascend unto My heaven, that thou mayest obtain the joy of reunion, and from the chalice of imperishable glory quaff the peerless wine.

**62. O SON OF MAN!**

Many a day hath passed over thee whilst thou hast busied thyself with thy fancies and idle imaginings. How long art thou to slumber on thy bed? Lift up thy head from slumber, for the Sun hath risen to the zenith, haply it may shine upon thee with the light of beauty.

**63. O SON OF MAN!**

The light hath shone on thee from the horizon of the sacred Mount and the spirit of enlightenment hath breathed in the Sinai of thy heart. Wherefore, free thyself from the veils of idle fancies and enter into My court, that thou mayest be fit for everlasting life and worthy to meet Me. Thus may death not come upon thee, neither weariness nor trouble.

**64. O SON OF MAN!**

My eternity is My creation, I have created it for thee. Make it the garment of thy temple. My unity is My handiwork; I have wrought it for thee; clothe thyself therewith, that thou mayest be to all eternity the revelation of My everlasting being.

**65. O SON OF MAN!**

My majesty is My gift to thee, and My grandeur the token of My mercy unto thee. That which seemeth Me none shall understand, nor can anyone recount. Verily, I have preserved it in My hidden storehouses and in the treasures of My command, as a sign of My loving-kindness unto My servants and My mercy unto My people.

**66. O CHILDREN OF THE DIVINE AND  
INVISIBLE ESSENCE!**

Ye shall be hindered from loving Me and souls shall be perturbed as they make mention of Me. For minds cannot grasp Me nor hearts contain Me.

**67. O SON OF BEAUTY!**

By My spirit and by My favor! By My mercy and by My beauty! All that I have revealed unto thee with the tongue of power, and have written for thee with the pen of might, hath been in accordance with thy capacity and understanding, not with My state and the melody of My voice.

**68. O CHILDREN OF MEN!**

Know ye not why We created you all from the same dust? That no one should exalt himself over the other. Ponder at all times in your hearts how ye were created. Since We have created you all from one same substance it is incumbent on you to be even as one soul, to walk with

the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest. Such is My counsel to you, O concourse of light! Heed ye this counsel that ye may obtain the fruit of holiness from the tree of wondrous glory.

#### **69. O YE SONS OF SPIRIT!**

Ye are My treasury, for in you I have treasured the pearls of My mysteries and the gems of My knowledge. Guard them from the strangers amidst My servants and from the ungodly amongst My people.

#### **70. O SON OF HIM THAT STOOD BY HIS OWN ENTITY IN THE KINGDOM OF HIS SELF!**

Know thou, that I have wafted unto thee all the fragrances of holiness, have fully revealed to thee My word, have perfected through thee My bounty and have desired for thee that which I have desired for My Self. Be then content with My pleasure and thankful unto Me.

#### **71. O SON OF MAN!**

Write all that We have revealed unto thee with the ink of light upon the tablet of thy spirit. Should this not be in thy power, then make thine ink of the essence of thy heart. If this thou canst not do, then write with that crimson ink that hath been shed in My path. Sweeter indeed is this to Me than all else, that its light may endure for ever.

### **Part II.--From the Persian**

#### **IN THE NAME OF THE LORD OF UTTERANCE, THE MIGHTY**

#### **1. O YE PEOPLE THAT HAVE MINDS TO KNOW AND EARS TO HEAR!**

The first call of the Beloved is this: O mystic nightingale! Abide not but in the rose-garden of the spirit. O messenger of the Solomon of love! Seek thou no shelter except in the Sheba of the well-beloved, and O immortal phoenix! dwell not save on the mount of faithfulness. Therein is thy habitation, if on the wings of thy soul thou soarest to the realm of the infinite and seekest to attain thy goal.

#### **2. O SON OF SPIRIT!**



The bird seeketh its nest; the nightingale the charm of the rose; whilst those birds, the hearts of men, content with transient dust, have strayed far from their eternal nest, and with eyes turned towards the slough of heedlessness are bereft of the glory of the divine presence. Alas! How strange and pitiful; for a mere cupful, they have turned away from the billowing seas of the Most High, and remained far from the most effulgent horizon.

### **3. O FRIEND!**

In the garden of thy heart plant naught but the rose of love, and from the nightingale of affection and desire loosen not thy hold. Treasure the companionship of the righteous and eschew all fellowship with the ungodly.

### **4. O SON OF JUSTICE!**

Whither can a lover go but to the land of his beloved? and what seeker findeth rest away from his heart's desire? To the true lover reunion is life, and separation is death. His breast is void of patience and his heart hath no peace. A myriad lives he would forsake to hasten to the abode of his beloved.

### **5. O SON OF DUST!**

Verily I say unto thee: Of all men the most negligent is he that disputeth idly and seeketh to advance himself over his brother. Say, O brethren! Let deeds, not words, be your adorning.

### **6. O SON OF EARTH!**

Know, verily, the heart wherein the least remnant of envy yet lingers, shall never attain My everlasting dominion, nor inhale the sweet savors of holiness breathing from My kingdom of sanctity.

### **7. O SON OF LOVE!**

Thou art but one step away from the glorious heights above and from the celestial tree of love. Take thou one pace and with the next advance into the immortal realm and enter the pavilion of eternity. Give ear then to that which hath been revealed by the pen of glory.

### **8. O SON OF GLORY!**

Be swift in the path of holiness, and enter the heaven of communion with Me. Cleanse thy heart with the burnish of the spirit, and hasten to the court of the Most High.

### **9. O FLEETING SHADOW!**

Pass beyond the baser stages of doubt and rise to the exalted heights of certainty. Open the eye of truth, that thou mayest behold the veilless Beauty and exclaim: Hallowed be the Lord, the most excellent of all creators!

### **10. O SON OF DESIRE!**

Give ear unto this: Never shall mortal eye recognize the everlasting Beauty, nor the lifeless heart delight in aught but in the withered bloom. For like seeketh like, and taketh pleasure in the company of its kind.

### **11. O SON OF DUST!**

Blind thine eyes, that thou mayest behold My beauty; stop thine ears, that thou mayest hearken unto the sweet melody of My voice; empty thyself of all learning, that thou mayest partake of My knowledge; and sanctify thyself from riches, that thou mayest obtain a lasting share from the ocean of My eternal wealth. Blind thine eyes, that is, to all save My beauty; stop thine ears to all save My word; empty thyself of all learning save the knowledge of Me; that with a clear vision, a pure heart and an attentive ear thou mayest enter the court of My holiness.

### **12. O MAN OF TWO VISIONS!**

Close one eye and open the other. Close one to the world and all that is therein, and open the other to the hallowed beauty of the Beloved.

### **13. O MY CHILDREN!**

I fear lest, bereft of the melody of the dove of heaven, ye will sink back to the shades of utter loss, and, never having gazed upon the beauty of the rose, return to water and clay.

### **14. O FRIENDS!**

Abandon not the everlasting beauty for a beauty that must die, and set not your affections on this mortal world of dust.

#### **15. O SON OF SPIRIT!**

The time cometh, when the nightingale of holiness will no longer unfold the inner mysteries and ye will all be bereft of the celestial melody and of the voice from on high.

#### **16. O ESSENCE OF NEGLIGENCE!**

Myriads of mystic tongues find utterance in one speech, and myriads of hidden mysteries are revealed in a single melody; yet, alas, there is no ear to hear, nor heart to understand.

#### **17. O COMRADES!**

The gates that open on the Placeless stand wide and the habitation of the loved one is adorned with the lovers' blood, yet all but a few remain bereft of this celestial city, and even of these few, none but the smallest handful hath been found with a pure heart and sanctified spirit.

#### **18. O YE DWELLERS IN THE HIGHEST PARADISE!**

Proclaim unto the children of assurance that within the realms of holiness, nigh unto the celestial paradise, a new garden hath appeared, round which circle the denizens of the realm on high and the immortal dwellers of the exalted paradise. Strive, then, that ye may attain that station, that ye may unravel the mysteries of love from its wind-flowers and learn the secret of divine and consummate wisdom from its eternal fruits. Solaced are the eyes of them that enter and abide therein!

#### **19. O MY FRIENDS!**

Have ye forgotten that true and radiant morn, when in those hallowed and blessed surroundings ye were all gathered in My presence beneath the shade of the tree of life, which is planted in the all-glorious paradise? Awe-struck ye listened as I gave utterance to these three most holy words: O friends! Prefer not your will to Mine, never desire that which I have not desired for you, and approach Me not with lifeless hearts, defiled with worldly desires and cravings. Would ye but sanctify your souls, ye would at this present hour recall that place and those surroundings, and the truth of My utterance should be made

evident unto all of you. In the eighth of the most holy lines, in the fifth Tablet of Paradise, He saith:

**20. O YE THAT ARE LYING AS DEAD ON THE COUCH OF HEEDLESSNESS!**

Agnes have passed and your precious lives are well-nigh ended, yet not a single breath of purity hath reached Our court of holiness from you. Though immersed in the ocean of misbelief, yet with your lips ye profess the one true faith of God. Him whom I abhor ye have loved, and of My foe ye have made a friend. Notwithstanding, ye walk on My earth complacent and self-satisfied, heedless that My earth is weary of you and everything within it shunneth you. Were ye but to open your eyes, ye would, in truth, prefer a myriad griefs unto this joy, and would count death itself better than this life.

**21. O MOVING FORM OF DUST!**

I desire communion with thee, but thou wouldst put no trust in Me. The sword of thy rebellion hath felled the tree of thy hope. At all times I am near unto thee, but thou art ever far from Me. Imperishable glory I have chosen for thee, yet boundless shame thou hast chosen for thyself. While there is yet time, return, and lose not thy chance.

**22. O SON OF DESIRE!**

The learned and the wise have for long years striven and failed to attain the presence of the All-Glorious; they have spent their lives in search of Him, yet did not behold the beauty of His countenance. Thou without the least effort didst attain thy goal, and without search hast obtained the object of thy quest. Yet, notwithstanding, thou didst remain so wrapt in the veil of self, that thine eyes beheld not the beauty of the Beloved, nor did thy hand touch the hem of His robe. Ye that have eyes, behold and wonder.

**23. O DWELLERS IN THE CITY OF LOVE!**

Mortal blasts have beset the everlasting candle, and the beauty of the celestial Youth is veiled in the darkness of dust. The chief of the monarchs of love is wronged by the people of tyranny and the dove of holiness lies prisoned in the talons of owls. The dwellers in the pavilion of glory and the celestial concourse bewail and lament, while ye repose

in the realm of negligence, and esteem yourselves as of the true friends.  
How vain are your imaginings!

**24. O YE THAT ARE FOOLISH, YET HAVE A  
NAME TO BE WISE!**

Wherefore do ye wear the guise of shepherds, when inwardly ye have become wolves, intent upon My flock? Ye are even as the star, which riseth ere the dawn, and which, though it seem radiant and luminous, leadeth the wayfarers of My city astray into the paths of perdition.

**25. O YE SEEMING FAIR YET INWARDLY FOUL!**

Ye are like clear but bitter water, which to outward seeming is crystal pure but of which, when tested by the divine Assayer, not a drop is accepted. Yea, the sun beam falls alike upon the dust and the mirror, yet differ they in reflection even as doth the star from the earth: nay, immeasurable is the difference!

**26. O MY FRIEND IN WORD!**

Ponder awhile. Hast thou ever heard that friend and foe should abide in one heart? Cast out then the stranger, that the Friend may enter His home.

**27. O SON OF DUST!**

All that is in heaven and earth I have ordained for thee, except the human heart, which I have made the habitation of My beauty and glory; yet thou didst give My home and dwelling to another than Me; and whenever the manifestation of My holiness sought His own abode, a stranger found He there, and, homeless, hastened unto the sanctuary of the Beloved. Notwithstanding I have concealed thy secret and desired not thy shame.

**28. O ESSENCE OF DESIRE!**

At many a dawn have I turned from the realms of the Placeless unto thine abode, and found thee on the bed of ease busied with others than Myself. Thereupon, even as the flash of the spirit, I returned to the realms of celestial glory and breathed it not in My retreats above unto the hosts of holiness.

**29. O SON OF BOUNTY!**

Out of the wastes of nothingness, with the clay of My command I made thee to appear, and have ordained for thy training every atom in existence and the essence of all created things. Thus, ere thou didst issue from thy mother's womb, I destined for thee two founts of gleaming milk, eyes to watch over thee, and hearts to love thee. Out of My loving-kindness, 'neath the shade of My mercy I nurtured thee, and guarded thee by the essence of My grace and favor. And My purpose in all this was that thou mightest attain My everlasting dominion and become worthy of My invisible bestowals. And yet heedless thou didst remain, and when fully grown, thou didst neglect all My bounties and occupied thyself with thine idle imaginings, in such wise that thou didst become wholly forgetful, and, turning away from the portals of the Friend didst abide within the courts of My enemy.

### **30. O BOND SLAVE OF THE WORLD!**

Many a dawn hath the breeze of My loving-kindness wafted over thee and found thee upon the bed of heedlessness fast asleep. Bewailing then thy plight it returned whence it came.

### **31. O SON OF EARTH!**

Wouldst thou have Me, seek none other than Me; and wouldst thou gaze upon My beauty, close thine eyes to the world and all that is therein; for My will and the will of another than Me, even as fire and water, cannot dwell together in one heart.

### **32. O BEFRIENDED STRANGER!**

The candle of thine heart is lighted by the hand of My power, quench it not with the contrary winds of self and passion. The healer of all thine ills is remembrance of Me, forget it not. Make My love thy treasure and cherish it even as thy very sight and life.

### **33. O MY BROTHER!**

Hearken to the delightful words of My honeyed tongue, and quaff the stream of mystic holiness from My sugar-shedding lips. Sow the seeds of My divine wisdom in the pure soil of thy heart, and water them with the water of certitude, that the hyacinths of My knowledge and wisdom may spring up fresh and green in the sacred city of thy heart.

**34. O DWELLERS OF MY PARADISE!**

With the hands of loving-kindness I have planted in the holy garden of paradise the young tree of your love and friendship, and have watered it with the goodly showers of My tender grace; now that the hour of its fruiting is come, strive that it may be protected, and be not consumed with the flame of desire and passion.

**35. O MY FRIENDS!**

Quench ye the lamp of error, and kindle within your hearts the everlasting torch of divine guidance. For ere long the assayers of mankind shall, in the holy presence of the Adored, accept naught but purest virtue and deeds of stainless holiness.

**36. O SON OF DUST!**

The wise are they that speak not unless they obtain a hearing, even as the cup-bearer, who proffereth not his cup till he findeth a seeker, and the lover who crieth not out from the depths of his heart until he gazeth upon the beauty of his beloved. Wherefore sow the seeds of wisdom and knowledge in the pure soil of the heart, and keep them hidden, till the hyacinths of divine wisdom spring from the heart and not from mire and clay. In the first line of the Tablet it is recorded and written, and within the sanctuary of the tabernacle of God is hidden:

**37. O MY SERVANT!**

Abandon not for that which perisheth an everlasting dominion, and cast not away celestial sovereignty for a worldly desire. This is the river of everlasting life that hath flowed from the well-spring of the pen of the merciful; well is it with them that drink!

**38. O SON OF SPIRIT!**

Burst thy cage asunder, and even as the phoenix of love soar into the firmament of holiness. Renounce thyself and, filled with the spirit of mercy, abide in the realm of celestial sanctity.

**39. O OFFSPRING OF DUST!**

Be not content with the ease of a passing day, and deprive not thyself of everlasting rest. Barter not the garden of eternal delight for the dust-heap of a mortal world. Up from thy prison ascend unto the glorious

meads above, and from thy mortal cage wing thy flight unto the paradise of the Placeless.

**40. O MY SERVANT!**

Free thyself from the fetters of this world, and loose thy soul from the prison of self. Seize thy chance, for it will come to thee no more.

**41. O SON OF MY HANDMAID!**

Didst thou behold immortal sovereignty, thou wouldst strive to pass from this fleeting world. But to conceal the one from thee and to reveal the other is a mystery which none but the pure in heart can comprehend.

**42. O MY SERVANT!**

Purge thy heart from malice and, innocent of envy, enter the divine court of holiness.

**43. O MY FRIENDS!**

Walk ye in the ways of the good pleasure of the Friend, and know that His pleasure is in the pleasure of His creatures. That is: no man should enter the house of his friend save at his friend's pleasure, nor lay hands upon his treasures nor prefer his own will to his friend's, and in no wise seek an advantage over him. Ponder this, ye that have insight!

**44. O COMPANION OF MY THRONE!**

Hear no evil, and see no evil, abase not thyself, neither sigh and weep. Speak no evil, that thou mayest not hear it spoken unto thee, and magnify not the faults of others that thine own faults may not appear great; and wish not the abasement of anyone, that thine own abasement be not exposed. Live then the days of thy life, that are less than a fleeting moment, with thy mind stainless, thy heart unsullied, thy thoughts pure, and thy nature sanctified, so that, free and content, thou mayest put away this mortal frame, and repair unto the mystic paradise and abide in the eternal kingdom for evermore.

**45. ALAS! ALAS! O LOVERS OF WORLDLY DESIRE!**



Even as the swiftness of lightning ye have passed by the Beloved One, and have set your hearts on satanic fancies. Ye bow the knee before your vain imagining, and call it truth. Ye turn your eyes towards the thorn, and name it a flower. Not a pure breath have ye breathed, nor hath the breeze of detachment been wafted from the meadows of your hearts. Ye have cast to the winds the loving counsels of the Beloved and have effaced them utterly from the tablet of your hearts, and even as the beasts of the field, ye move and have your being within the pastures of desire and passion.

#### **46. O BRETHREN IN THE PATH!**

Wherefore have ye neglected the mention of the Loved One, and kept remote from His holy presence? The essence of beauty is within the peerless pavilion, set upon the throne of glory, whilst ye busy yourselves with idle contentions. The sweet savors of holiness are breathing and the breath of bounty is wafted, yet ye are all sorely afflicted and deprived thereof. Alas for you and for them that walk in your ways and follow in your footsteps!

#### **47. O CHILDREN OF DESIRE!**

Put away the garment of vainglory, and divest yourselves of the attire of haughtiness. In the third of the most holy lines writ and recorded in the Ruby Tablet by the pen of the unseen this is revealed:

#### **48. O BRETHREN!**

Be forbearing one with another and set not your affections on things below. Pride not yourselves in your glory, and be not ashamed of abasement. By My beauty! I have created all things from dust, and to dust will I return them again.

#### **49. O CHILDREN OF DUST!**

Tell the rich of the midnight sighing of the poor, lest heedlessness lead them into the path of destruction, and deprive them of the Tree of Wealth. To give and to be generous are attributes of Mine; well is it with him that adorneth himself with My virtues.

#### **50. O QUINTESSENCE OF PASSION!**

Put away all covetousness and seek contentment; for the covetous hath ever been deprived, and the contented hath ever been loved and praised.

#### **51. O SON OF MY HANDMAID!**

Be not troubled in poverty nor confident in riches, for poverty is followed by riches, and riches are followed by poverty. Yet to be poor in all save God is a wondrous gift, belittle not the value thereof, for in the end it will make thee rich in God, and thus thou shalt know the meaning of the utterance, "In truth ye are the poor," and the holy words, "God is the all-possessing," shall even as the true morn break forth gloriously resplendent upon the horizon of the lover's heart, and abide secure on the throne of wealth.

#### **52. O CHILDREN OF NEGLIGENCE AND PASSION!**

Ye have suffered My enemy to enter My house and have cast out My friend, for ye have enshrined the love of another than Me in your hearts. Give ear to the sayings of the Friend and turn towards His paradise. Worldly friends, seeking their own good, appear to love one the other, whereas the true Friend hath loved and doth love you for your own sakes; indeed He hath suffered for your guidance countless afflictions. Be not disloyal to such a Friend, nay rather hasten unto Him. Such is the daystar of the word of truth and faithfulness, that hath dawned above the horizon of the pen of the Lord of all names. Open your ears that ye may hearken unto the word of God, the Help in peril, the Self-existent.

#### **53. O YE THAT PRIDE YOURSELVES ON MORTAL RICHES!**

Know ye in truth that wealth is a mighty barrier between the seeker and his desire, the lover and his beloved. The rich, but for a few, shall in no wise attain the court of His presence nor enter the city of content and resignation. Well is it then with him, who, being rich, is not hindered by his riches from the eternal kingdom, nor deprived by them of imperishable dominion. By the Most Great Name! The splendor of such a wealthy man shall illuminate the dwellers of heaven even as the sun enlightens the people of the earth!

#### **54. O YE RICH ONES ON EARTH!**

The poor in your midst are My trust; guard ye My trust, and be not intent only on your own ease.

#### **55. O SON OF PASSION!**

Cleanse thyself from the defilement of riches and in perfect peace advance into the realm of poverty; that from the well-spring of detachment thou mayest quaff the wine of immortal life.

#### **56. O MY SON!**

The company of the ungodly increaseth sorrow, whilst fellowship with the righteous cleanseth the rust from off the heart. He that seeketh to commune with God, let him betake himself to the companionship of His loved ones; and he that desireth to hearken unto the word of God, let him give ear to the words of His chosen ones.

#### **57. O SON OF DUST!**

Beware! Walk not with the ungodly and seek not fellowship with him, for such companionship turneth the radiance of the heart into infernal fire.

#### **58. O SON OF MY HANDMAID!**

Wouldst thou seek the grace of the Holy Spirit, enter into fellowship with the righteous, for he hath drunk the cup of eternal life at the hands of the immortal Cup-bearer and even as the true morn doth quicken and illumine the hearts of the dead.

#### **59. O HEEDLESS ONES!**

Think not the secrets of hearts are hidden, nay, know ye of a certainty that in clear characters they are engraved and are openly manifest in the holy Presence.

#### **60. O FRIENDS!**

Verily I say, whatsoever ye have concealed within your hearts is to Us open and manifest as the day; but that it is hidden is of Our grace and favor, and not of your deserving.

#### **61. O SON OF MAN!**

A dewdrop out of the fathomless ocean of My mercy I have shed upon the peoples of the world, yet found none turn thereunto, inasmuch as every one hath turned away from the celestial wine of unity unto the foul dregs of impurity, and, content with mortal cup, hath put away the chalice of immortal beauty. Vile is that wherewith he is contented.

## **62. O SON OF DUST!**

Turn not away thine eyes from the matchless wine of the immortal Beloved, and open them not to foul and mortal dregs. Take from the hands of the divine Cup-bearer the chalice of immortal life, that all wisdom may be thine, and that thou mayest hearken unto the mystic voice calling from the realm of the invisible. Cry aloud, ye that are of low aim! Wherefore have ye turned away from My holy and immortal wine unto evanescent water?

## **63. O YE PEOPLES OF THE WORLD!**

Know, verily, that an unforeseen calamity followeth you, and grievous retribution awaiteth you. Think not that which ye have committed hath been effaced in My sight. By My beauty! All your doings hath My pen graven with open characters upon tablets of chrysolite.

## **64. O OPPRESSORS ON EARTH!**

Withdraw your hands from tyranny, for I have pledged Myself not to forgive any man's injustice. This is My covenant which I have irrevocably decreed in the preserved tablet and sealed with My seal.

## **65. O REBELLIOUS ONES!**

My forbearance hath emboldened you and My long-suffering hath made you negligent, in such wise that ye have spurred on the fiery charger of passion into perilous ways that lead unto destruction. Have ye thought Me heedless or that I was unaware?

## **66. O EMIGRANTS!**

The tongue I have designed for the mention of Me, defile it not with detraction. If the fire of self overcome you, remember your own faults and not the faults of My creatures, inasmuch as every one of you knoweth his own self better than he knoweth others.

## **67. O CHILDREN OF FANCY!**

Know, verily, that while the radiant dawn breaketh above the horizon of eternal holiness, the satanic secrets and deeds done in the gloom of night shall be laid bare and manifest before the peoples of the world.

#### **68. O WEED THAT SPRINGETH OUT OF DUST!**

Wherefore have not these soiled hands of thine touched first thine own garment, and why with thine heart defiled with desire and passion dost thou seek to commune with Me and to enter My sacred realm? Far, far are ye from that which ye desire.

#### **69. O CHILDREN OF ADAM!**

Holy words and pure and goodly deeds ascend unto the heaven of celestial glory. Strive that your deeds may be cleansed from the dust of self and hypocrisy and find favor at the court of glory; for ere long the assayers of mankind shall, in the holy presence of the Adored One, accept naught but absolute virtue and deeds of stainless purity. This is the daystar of wisdom and of divine mystery that hath shone above the horizon of the divine will. Blessed are they that turn thereunto.

#### **70. O SON OF WORLDLINESS!**

Pleasant is the realm of being, wert thou to attain thereto; glorious is the domain of eternity, shouldst thou pass beyond the world of mortality; sweet is the holy ecstasy if thou drinkest of the mystic chalice from the hands of the celestial Youth. Shouldst thou attain this station, thou wouldst be freed from destruction and death, from toil and sin.

#### **71. O MY FRIENDS!**

Call ye to mind that covenant ye have entered into with Me upon Mount Paran, situate within the hallowed precincts of Zaman. I have taken to witness the concourse on high and the dwellers in the city of eternity, yet now none do I find faithful unto the covenant. Of a certainty pride and rebellion have effaced it from the hearts, in such wise that no trace thereof remaineth. Yet knowing this, I waited and disclosed it not.

#### **72. O MY SERVANT!**

Thou art even as a finely tempered sword concealed in the darkness of its sheath and its value hidden from the artificer's knowledge.

Wherefore come forth from the sheath of self and desire that thy worth may be made resplendent and manifest unto all the world.

**73. O MY FRIEND!**

Thou art the daystar of the heavens of My holiness, let not the defilement of the world eclipse thy splendor. Rend asunder the veil of heedlessness, that from behind the clouds thou mayest emerge resplendent and array all things with the apparel of life.

**74. O CHILDREN OF VAINGLORY!**

For a fleeting sovereignty ye have abandoned My imperishable dominion, and have adorned yourselves with the gay livery of the world and made of it your boast. By My beauty! All will I gather beneath the one-colored covering of the dust and efface all these diverse colors save them that choose My own, and that is purging from every color.

**75. O CHILDREN OF NEGLIGENCE!**

Set not your affections on mortal sovereignty and rejoice not therein. Ye are even as the unwary bird that with full confidence warbleth upon the bough; till of a sudden the fowler Death throws it upon the dust, and the melody, the form and the color are gone, leaving not a trace. Wherefore take heed, O bondslaves of desire!

**76. O SON OF MY HANDMAID!**

Guidance hath ever been given by words, and now it is given by deeds. Every one must show forth deeds that are pure and holy, for words are the property of all alike, whereas such deeds as these belong only to Our loved ones. Strive then with heart and soul to distinguish yourselves by your deeds. In this wise We counsel you in this holy and resplendent tablet.

**77. O SON OF JUSTICE!**

In the night-season the beauty of the immortal Being hath repaired from the emerald height of fidelity unto the Sadratu'l-Muntaha, and wept with such a weeping that the concourse on high and the dwellers of the realms above wailed at His lamenting. Whereupon there was asked, Why the wailing and weeping? He made reply: As bidden I waited expectant upon the hill of faithfulness, yet inhaled not from them that

dwell on earth the fragrance of fidelity. Then summoned to return I beheld, and lo! certain doves of holiness were sore tried within the claws of the dogs of earth. Thereupon the Maid of heaven hastened forth unveiled and resplendent from Her mystic mansion, and asked of their names, and all were told but one. And when urged, the first letter thereof was uttered, whereupon the dwellers of the celestial chambers rushed forth out of their habitation of glory. And whilst the second letter was pronounced they fell down, one and all, upon the dust. At that moment a voice was heard from the inmost shrine: "Thus far and no farther." Verily We bear witness to that which they have done and now are doing.

#### **78. O SON OF MY HANDMAID!**

Quaff from the tongue of the merciful the stream of divine mystery, and behold from the dayspring of divine utterance the unveiled splendor of the daystar of wisdom. Sow the seeds of My divine wisdom in the pure soil of the heart, and water them with the waters of certitude, that the hyacinths of knowledge and wisdom may spring up fresh and green from the holy city of the heart.

#### **79. O SON OF DESIRE!**

How long wilt thou soar in the realms of desire? Wings have I bestowed upon thee, that thou mayest fly to the realms of mystic holiness and not the regions of satanic fancy. The comb, too, have I given thee that thou mayest dress My raven locks, and not lacerate My throat.

#### **80. O MY SERVANTS!**

Ye are the trees of My garden; ye must give forth goodly and wondrous fruits, that ye yourselves and others may profit therefrom. Thus it is incumbent on every one to engage in crafts and professions, for therein lies the secret of wealth, O men of understanding! For results depend upon means, and the grace of God shall be all-sufficient unto you. Trees that yield no fruit have been and will ever be for the fire.

#### **81. O MY SERVANT!**

The basest of men are they that yield no fruit on earth. Such men are verily counted as among the dead, nay better are the dead in the sight of God than those idle and worthless souls.

## 82. O MY SERVANT!

The best of men are they that earn a livelihood by their calling and spend upon themselves and upon their kindred for the love of God, the Lord of all worlds. The mystic and wondrous Bride, hidden ere this beneath the veiling of utterance, hath now, by the grace of God and His divine favor, been made manifest even as the resplendent light shed by the beauty of the Beloved. I bear witness, O friends! that the favor is complete, the argument fulfilled, the proof manifest and the evidence established. Let it now be seen what your endeavors in the path of detachment will reveal. In this wise hath the divine favor been fully vouchsafed unto you and unto them that are in heaven and on earth. All praise to God, the Lord of all Worlds.

*The Hidden Words, Baha'u'llah, Baha'i Publishing Trust, 1994*

## The Seven Valleys and the Four Valleys

**THE SEVEN VALLEYS AND THE FOUR VALLEYS,  
*Baha'u'llah, (Baha'i Publishing Trust, U.S., 1991)***

THE SEVEN VALLEYS  
of  
BAHA'U'LLAH

In the Name of God, the Clement, the  
Merciful.

Praise be to God Who hath made being to come forth from nothingness; graven upon the tablet of man the secrets of preexistence; taught him from the mysteries of divine utterance that which he knew not; made him a Luminous Book unto those who believed and surrendered themselves; caused him to witness the creation of all things (Kullu Shay') in this black and ruinous age, and to speak forth from the apex of eternity with a wondrous voice in the Excellent Temple+F1: to the end that every man may testify, in himself, by himself, in the station of the Manifestation of his Lord, that verily there is no God save Him, and that every man may thereby win his way to the



## +F1 The Manifestation.

summit of realities, until none shall contemplate  
 anything whatsoever but that he shall see  
 God therein.

And I praise and glorify the first sea which  
 hath branched from the ocean of the Divine  
 Essence, and the first morn which hath glowed  
 from the Horizon of Oneness, and the first  
 sun which hath risen in the Heaven of Eternity,  
 and the first fire which was lit from the  
 Lamp of Preexistence in the lantern of singleness:

He who was Ahmad in the kingdom of  
 the exalted ones, and Muhammad amongst the  
 concourse of the near ones, and Mahmud+F2 in  
 the realm of the sincere ones. "...by whichsoever  
 (name) ye will, invoke Him: He hath  
 most excellent names"+F3 in the hearts of those  
 who know. And upon His household and companions  
 be abundant and abiding and eternal  
 peace!

Further, we have harkened to what the nightingale  
 of knowledge sang on the boughs of the  
 tree of thy being, and learned what the dove  
 of certitude cried on the branches of the bower  
 of thy heart. Methinks I verily inhaled the pure  
 fragrances of the garment of thy love, and

+F2 Muhammad, Ahmad and Mahmud are names and  
 +F2 titles of the Prophet, derived from the verb "to praise,"

+F2 "to exalt."

+F3 Qur'an 17:110.

attained thy very meeting from perusing thy  
 letter. And since I noted thy mention of thy  
 death in God, and thy life through Him, and  
 thy love for the beloved of God and the Manifestations  
 of His Names and the Dawning-Points  
 of His Attributes--I therefore reveal  
 unto thee sacred and resplendent tokens from  
 the planes of glory, to attract thee into the  
 court of holiness and nearness and beauty, and

draw thee to a station wherein thou shalt see  
 nothing in creation save the Face of thy Beloved  
 One, the Honored, and behold all created  
 things only as in the day wherein none hath a  
 mention.

Of this hath the nightingale of oneness sung  
 in the garden of Ghawthiyyih.+F4 He saith: "And  
 there shall appear upon the tablet of thine  
 heart a writing of the subtle mysteries of `Fear  
 God and God will give you knowledge';+F5 and  
 the bird of thy soul shall recall the holy sanctuaries  
 of preexistence and soar on the wings  
 of longing in the heaven of `walk the beaten  
 paths of thy Lord',+F6 and gather the fruits of  
 communion in the gardens of `Then feed on  
 every kind of fruit.'"+F6

By My life, O friend, wert thou to taste of  
 these fruits, from the green garden of these

+F4 Sermon by Ali.

+F5 Qur'an 2:282.

+F6 Qur'an 16:71.

blossoms which grow in the lands of knowledge,  
 beside the orient lights of the Essence  
 in the mirrors of names and attributes--yearning  
 would seize the reins of patience and reserve  
 from out thy hand, and make thy soul to  
 shake with the flashing light, and draw thee  
 from the earthly homeland to the first, heavenly  
 abode in the Center of Realities, and lift thee  
 to a plane wherein thou wouldst soar in the air  
 even as thou walkest upon the earth, and move  
 over the water as thou runnest on the land.  
 Wherefore, may it rejoice Me, and thee, and  
 whosoever mounteth into the heaven of knowledge,  
 and whose heart is refreshed by this,  
 that the wind of certitude hath blown over the  
 garden of his being, from the Sheba of the  
 All-Merciful.  
 Peace be upon him who followeth the Right  
 Path!

And further: The stages that mark the wayfarer's journey from the abode of dust to the heavenly homeland are said to be seven. Some have called these Seven Valleys, and others, Seven Cities. And they say that until the wayfarer taketh leave of self, and traverseth these stages, he shall never reach to the ocean of nearness and union, nor drink of the peerless wine. The first is

### THE VALLEY OF SEARCH

The steed of this Valley is patience; without patience the wayfarer on this journey will reach nowhere and attain no goal. Nor should he ever be downhearted; if he strive for a hundred thousand years and yet fail to behold the beauty of the Friend, he should not falter. For those who seek the Ka'bih+F7 of "for Us" rejoice in the tidings: "In Our ways will We guide them." +F8 In their search, they have stoutly girded up the loins of service, and seek at every moment to journey from the plane of heedlessness into the realm of being. No bond shall hold them back, and no counsel shall deter them.

It is incumbent on these servants that they cleanse the heart--which is the wellspring of divine treasures--from every marking, and that they turn away from imitation, which is following the traces of their forefathers and sires, and shut the door of friendliness and enmity upon all the people of the earth.

In this journey the seeker reacheth a stage wherein he seeth all created things wandering

+F7 The holy Sanctuary at Mecca. Here the word means  
+F7 "goal."

+F8 Qur'an 29:69: "And whoso maketh efforts for Us, in  
+F8 Our ways will We guide them."

distracted in search of the Friend. How many

a Jacob will he see, hunting after his Joseph;  
 he will behold many a lover, hasting to seek  
 the Beloved, he will witness a world of desiring  
 ones searching after the One Desired. At every  
 moment he findeth a weighty matter, in every  
 hour he becometh aware of a mystery; for he  
 hath taken his heart away from both worlds,  
 and set out for the Ka'bih+F7 of the Beloved.

At every step, aid from the Invisible Realm  
 will attend him and the heat of his search will  
 grow.

One must judge of search by the standard  
 of the Majnun of Love.+F9 It is related that one  
 day they came upon Majnun sifting the dust,  
 and his tears flowing down. They said, "What  
 doest thou?" He said, "I seek for Layli." They  
 cried, "Alas for thee! Layli is of pure spirit,  
 and thou seekest her in the dust!" He said, "I  
 seek her everywhere; haply somewhere I shall  
 find her."

Yea, although to the wise it be shameful to

+F9 Literally, Majnun means "insane." This is the title of  
 +F9 the celebrated lover of ancient Persian and Arabian lore,  
 +F9 whose beloved was Layli, daughter of an Arabian prince.  
 +F9 Symbolizing true human love bordering on the divine, the  
 +F9 story has been made the theme of many a Persian romantic  
 +F9 poem, particularly that of Nizami, written in 1188-1189  
 +F9 A.D.

seek the Lord of Lords in the dust, yet this  
 betokeneth intense ardor in searching. "Whoso  
 seeketh out a thing with zeal shall find it." +F10  
 The true seeker hunteth naught but the object  
 of his quest, and the lover hath no desire  
 save union with his beloved. Nor shall the  
 seeker reach his goal unless he sacrifice all  
 things. That is, whatever he hath seen, and  
 heard, and understood, all must he set at  
 naught, that he may enter the realm of the  
 spirit, which is the City of God. Labor is  
 needed, if we are to seek Him; ardor is needed,  
 if we are to drink of the honey of reunion with

Him; and if we taste of this cup, we shall  
cast away the world.

On this journey the traveler abideth in every  
land and dwelleth in every region. In every face,  
he seeketh the beauty of the Friend; in every  
country he looketh for the Beloved. He joineth  
every company, and seeketh fellowship with  
every soul, that haply in some mind he may  
uncover the secret of the Friend, or in some  
face he may behold the beauty of the Loved  
One.

And if, by the help of God, he findeth on  
this journey a trace of the traceless Friend, and  
inhaleth the fragrance of the long-lost Joseph

+F10 Arabian proverb.

from the heavenly messenger,+F11 he shall  
straightway step into

#### THE VALLEY OF LOVE

and be dissolved in the fire of love. In this  
city the heaven of ecstasy is upraised and the  
world-illuminating sun of yearning shineth, and  
the fire of love is ablaze; and when the fire of  
love is ablaze, it burneth to ashes the harvest  
of reason.

Now is the traveler unaware of himself, and  
of aught besides himself. He seeth neither ignorance  
nor knowledge, neither doubt nor certitude;  
he knoweth not the morn of guidance  
from the night of error. He fleeth both from  
unbelief and faith, and deadly poison is a balm  
to him. Wherefore Attar+F12 saith:

For the infidel, error--for the faithful, faith;  
For Attar's heart, an atom of Thy pain.

The steed of this Valley is pain; and if there  
be no pain this journey will never end. In this  
station the lover hath no thought save the Beloved,  
and seeketh no refuge save the Friend.

+F11 Refer to the story of Joesph in the Qur'an and the Old  
+F11 Testament.

+F12 Faridu'd-Din Attar (ca. 1150-1230 A.D.), the great  
+F12 Persian Sufi poet.

At every moment he offereth a hundred lives  
in the path of the Loved One, at every step he  
throweth a thousand heads at the feet of the  
Beloved.

O My Brother! Until thou enter the Egypt  
of love, thou shalt never come to the Joseph of  
the Beauty of the Friend; and until, like Jacob,  
thou forsake thine outward eyes, thou shalt  
never open the eye of thine inward being; and  
until thou burn with the fire of love, thou shalt  
never commune with the Lover of Longing.

A lover feareth nothing and no harm can  
come nigh him: Thou seest him chill in the fire  
and dry in the sea.

A lover is he who is chill in hell fire;  
A knower is he who is dry in the sea.+F13

Love accepteth no existence and wisheth no  
life: He seeth life in death, and in shame  
seeketh glory. To merit the madness of love,  
man must abound in sanity; to merit the bonds  
of the Friend, he must be full of spirit. Blessed  
the neck that is caught in His noose, happy  
the head that falleth on the dust in the pathway  
of His love. Wherefore, O friend, give up  
thy self that thou mayest find the Peerless One,  
pass by this mortal earth that thou mayest seek

+F13 Persian mystic poem.

a home in the nest of heaven. Be as naught, if  
thou wouldst kindle the fire of being and be  
fit for the pathway of love.

Love seizeth not upon a living soul,  
The falcon preyeth not on a dead mouse.+F14

Love setteth a world aflame at every turn,  
 and he wasteth every land where he carrieth  
 his banner. Being hath no existence in his{~  
 kingdom; the wise wield no command within  
 his realm. The leviathan of love swalloweth the  
 master of reason and destroyeth the lord of  
 knowledge. He drinketh the seven seas, but his  
 heart's thirst is still unquenched, and he saith,  
 "Is there yet any more?" +F15 He shunneth himself  
 and draweth away from all on earth.

{~

Love's a stranger to earth and heaven too;  
 In him are lunacies seventy-and-two. +F16

He hath bound a myriad victims in his fetters,  
 wounded a myriad wise men with his arrow.  
 Know that every redness in the world is from{~

+F14 Persian mystic poem. Cf. The Hidden Words, No. 7,  
 +F14 Arabic.

+F15 Qur'an 50:29.

+F16 Jalalu'd-Din Rumi (1207-1273 A.D.); The  
 +F16 Mathnavi. Jalalu'd-Din, called Mawlana ("our Master"),  
 +F16 is the greatest of all Persian Sufi poets, and founder of the  
 +F16 Mawlawi "whirling" dervish order.

{~

his anger, and every paleness in men's cheeks is  
 from his poison. He yieldeth no remedy but  
 death, he walketh not save in the valley of the  
 shadow; yet sweeter than honey is his venom  
 on the lover's lips, and fairer his destruction in  
 the seeker's eyes than a hundred thousand lives.

Wherefore must the veils of the satanic self  
 be burned away at the fire of love, that the  
 spirit may be purified and cleansed and thus  
 may know the station of the Lord of the  
 Worlds. {~

Kindle the fire of love and burn away all  
 things,  
 Then set thy foot into the land of the  
 lovers. +F17

And if, confirmed by the Creator, the lover  
 escapes from the claws of the eagle of love,  
 he will enter

{~

### THE VALLEY OF KNOWLEDGE

and come out of doubt into certitude, and turn  
 from the darkness of illusion to the guiding  
 light of the fear of God. His inner eyes will  
 open and he will privily converse with his Beloved;  
 he will set ajar the gate of truth and  
 piety, and shut the doors of vain imaginings.

{~

+F17 From an ode by Baha'u'llah.

He in this station is content with the decree of  
 God, and seeth war as peace, and findeth in  
 death the secrets of everlasting life. With inward  
 and outward eyes he witnesseth the mysteries  
 of resurrection in the realms of creation  
 and the souls of men, and with a pure heart  
 apprehendeth the divine wisdom in the endless  
 Manifestations of God. In the ocean he findeth  
 a drop, in a drop he beholdeth the secrets of  
 the sea.

{~

Split the atom's heart, and lo!  
 Within it thou wilt find a sun.+F18

The wayfarer in this Valley seeth in the  
 fashionings of the True One nothing save clear  
 providence, and at every moment saith: "No  
 defect canst thou see in the creation of the God  
 of Mercy: Repeat the gaze: Seest thou a single  
 flaw?" +F18 He beholdeth justice in injustice, and  
 in justice, grace. In ignorance he findeth many  
 a knowledge hidden, and in knowledge a myriad  
 wisdoms manifest. He breaketh the cage of {~  
 the body and the passions, and consorteth with  
 the people of the immortal realm. He mounteth  
 on the ladders of inner truth and hasteneth to  
 the heaven of inner significance. He rideth in



the ark of "we shall show them our signs in

+F18 Qur'an 67:3.

the regions and in themselves,"+F19 and journeyeth  
over the sea of "until it become plain to  
them that (this Book) is the truth."+F19 And if  
he meeteth with injustice he shall have patience,  
and if he cometh upon wrath he shall manifest  
love.

There was once a lover who had sighed for  
long years in separation from his beloved, and  
wasted in the fire of remoteness. From the rule  
of love, his heart was empty of patience, and  
his body weary of his spirit; he reckoned life  
without her as a mockery, and time consumed  
him away. How many a day he found no rest{~  
in longing for her; how many a night the pain  
of her kept him from sleep; his body was worn  
to a sigh, his heart's wound had turned him to  
a cry of sorrow. He had given a thousand  
lives for one taste of the cup of her presence,  
but it availed him not. The doctors knew no  
cure for him, and companions avoided his company;  
yea, physicians have no medicine for one  
sick of love, unless the favor of the beloved  
one deliver him.

At last, the tree of his longing yielded the  
fruit of despair, and the fire of his hope fell  
to ashes. Then one night he could live no more,{~  
and he went out of his house and made for the  
marketplace. On a sudden, a watchman followed

+F19 Qur'an 41:53.

after him. He broke into a run, with the  
watchman following; then other watchmen  
came together, and barred every passage to the  
weary one. And the wretched one cried from  
his heart, and ran here and there, and moaned  
to himself: "Surely this watchman is Izra'il,  
my angel of death, following so fast upon me;  
or he is a tyrant of men, seeking to harm me."

His feet carried him on, the one bleeding with the arrow of love, and his heart lamented. Then he came to a garden wall, and with untold pain he scaled it, for it proved very high; and forgetting his life, he threw himself down to the garden.{~

And there he beheld his beloved with a lamp in her hand, searching for a ring she had lost. When the heart-surrendered lover looked on his ravishing love, he drew a great breath and raised up his hands in prayer, crying: "O God! Give Thou glory to the watchman, and riches and long life. For the watchman was Gabriel, guiding this poor one; or he was Israfil, bringing life to this wretched one!"

Indeed, his words were true, for he had found many a secret justice in this seeming tyranny of the watchman, and seen how many a mercy lay hid behind the veil. Out of wrath,{~ the guard had led him who was athirst in love's desert to the sea of his loved one, and lit up the dark night of absence with the light of reunion. He had driven one who was afar, into the garden of nearness, had guided an ailing soul to the heart's physician. Now if the lover could have looked ahead, he would have blessed the watchman at the start, and prayed on his behalf, and he would have seen that tyranny as justice; but since the end was veiled to him, he moaned and made his plaint in the beginning. Yet those who journey in the garden land of knowledge, because they see the end in the beginning, see peace in war and friendliness in anger.

Such is the state of the wayfarers in this Valley; but the people of the Valleys above this{~ see the end and the beginning as one; nay, they see neither beginning nor end, and witness neither "first" nor "last." +F20 Nay rather, the denizens of the undying city, who dwell in the green garden land, see not even "neither first nor last"; they fly from all that is first, and repulse all that is last. For these have passed

over the worlds of names, and fled beyond the  
 worlds of attributes as swift as lightning. Thus  
 is it said: "Absolute Unity excludeth all attributes."+F21  
 And they have made their dwelling-place  
 in the shadow of the Essence.

{~

+F20 Qur'an 57:3.

+F21 Saying attributed to Ali.

Wherefore, relevant to this, Khajih Abdu'llah+F22  
 --may God the Most High sanctify his  
 beloved spirit--hath made a subtle point and  
 spoken an eloquent word as to the meaning of  
 "Guide Thou us on the straight path,"+F23 which  
 is: "Show us the right way, that is, honor us  
 with the love of Thine Essence, that we may be  
 freed from turning toward ourselves and  
 toward all else save Thee, and may become  
 wholly Thine, and know only Thee, and see  
 only Thee, and think of none save Thee."  
 Nay, these even mount above this station,  
 wherefore it is said:

{~

Love is a veil betwixt the lover and the loved  
 one;

More than this I am not permitted to tell.+F16

At this hour the morn of knowledge hath  
 arisen and the lamps of wayfaring and wandering  
 are quenched.+F24

+F22 Shaykh Abu Isma'il Abdu'llah Ansari of Hirat  
 +F22 (1006-1088 A.D.) Sufi leader, descended from the Prophet's  
 +F22 companion Abu Ayyub. Chiefly known for his  
 +F22 Munajat (Supplications) and Ruba'iyyat (Quatrains).  
 +F22 "Ansar" means the "Helpers" or companions of Muhammad  
 +F22 in Medina.{~  
 +F23 Qur'an 1:5.

+F24 This refers to the mystic wandering and search for  
 +F24 truth guided by "Lights" or Sufi leaders. Baha'u'llah  
 +F24 here warns the mystics that the coming of the Divine  
 +F24 Manifestation in His Day makes further search unnecessary,  
 +F24 as it was said by Ali: "Quench the lamp when the sun

+F24 hath risen"--the sun referring to the Manifestation of God  
+F24 in the New Day.

Veiled from this was Moses  
Though all strength and light;  
Then thou who hast no wings at all,  
Attempt not flight.+F16

If thou be a man of communion and prayer,  
soar up on the wings of assistance from Holy  
Souls, that thou mayest behold the mysteries  
of the Friend and attain to the lights of the  
Beloved, "Verily, we are from God and to Him  
shall we return."+F25

After passing through the Valley of knowledge,  
which is the last plane of limitation, the  
wayfarer cometh to

{~

#### THE VALLEY OF UNITY

and drinketh from the cup of the Absolute,  
and gazeth on the Manifestations of Oneness.  
In this station he pierceth the veils of plurality,  
fleeth from the worlds of the flesh, and ascendeth  
into the heaven of singleness. With the ear  
of God he heareth, with the eye of God he  
beholdeth the mysteries of divine creation. He  
steppeth into the sanctuary of the Friend, and

+F25 Qur'an 2:151.

shareth as an intimate the pavilion of the  
Loved One. He stretcheth out the hand of  
truth from the sleeve of the Absolute; he revealeth  
the secrets of power. He seeth in himself  
neither name nor fame nor rank, but  
findeth his own praise in praising God. He  
beholdeth in his own name the name of God;  
to him, "all songs are from the King,"+F16 and  
every melody from Him. He sitteth on the  
throne of "Say, all is from God,"+F26 and taketh  
his rest on the carpet of "There is no power or  
might but in God."+F27 He looketh on all things

with the eye of oneness, and seeth the brilliant  
 rays of the divine sun shining from the dawning-point  
 of Essence alike on all created things,  
 and the lights of singleness reflected over all  
 creation.

It is clear to thine Eminence that all the variations{~  
 which the wayfarer in the stages of his  
 journey beholdeth in the realms of being, proceed  
 from his own vision. We shall give an  
 example of this, that its meaning may become  
 fully clear: Consider the visible sun; although  
 it shineth with one radiance upon all things,  
 and at the behest of the King of Manifestation  
 bestoweth light on all creation, yet in each  
 place it becometh manifest and sheddeth its

+F26 Qur'an 4:80.

+F27 Qur'an 18:37.

bounty according to the potentialities of that  
 place. For instance, in a mirror it reflecteth  
 its own disk and shape, and this is due to the  
 sensitivity of the mirror; in a crystal it maketh  
 fire to appear, and in other things it showeth  
 only the effect of its shining, but not its full  
 disk. And yet, through that effect, by the command  
 of the Creator, it traineth each thing  
 according to the quality of that thing, as thou  
 observest.

In like manner, colors become visible in  
 every object according to the nature of that  
 object. For instance, in a yellow globe, the  
 rays shine yellow; in a white the rays are white;  
 and in a red, the red rays are manifest. Then  
 these variations are from the object, not from  
 the shining light. And if a place be shut away  
 from the light, as by walls or a roof, it will be  
 entirely bereft of the splendor of the light,{~  
 nor will the sun shine thereon.

Thus it is that certain invalid souls have  
 confined the lands of knowledge within the  
 wall of self and passion, and clouded them with  
 ignorance and blindness, and have been veiled

from the light of the mystic sun and the mysteries  
 of the Eternal Beloved; they have  
 strayed afar from the jewelled wisdom of  
 the lucid Faith of the Lord of Messengers,  
 have been shut out of the sanctuary of the  
 All-Beauteous One, and banished from the  
 Ka'bih+F7 of splendor. Such is the worth of the  
 people of this age!

And if a nightingale+F28 soar upward from  
 the clay of self and dwell in the rose bower of  
 the heart, and in Arabian melodies and sweet  
 Iranian songs recount the mysteries of God--  
 a single word of which quickeneth to fresh,  
 new life the bodies of the dead, and bestoweth  
 the Holy Spirit upon the moldering bones of  
 this existence--thou wilt behold a thousand  
 claws of envy, a myriad beaks of rancor hunting  
 after Him and with all their power intent  
 upon His death.

Yea, to the beetle a sweet fragrance seemeth  
 foul, and to the man sick of a rheum a pleasant  
 perfume is as naught. Wherefore, it hath been  
 said for the guidance of the ignorant:

{~

Cleanse thou the rheum from out thine head  
 And breathe the breath of God instead.+F16

In sum, the differences in objects have now  
 been made plain. Thus when the wayfarer  
 gazeth only upon the place of appearance--that  
 is, when he seeth only the many-colored globes  
 --he beholdeth yellow and red and white; hence  
 it is that conflict hath prevailed among the

+F28 This refers to Baha'u'llah's own Manifestation.

creatures, and a darksome dust from limited  
 souls hath hid the world. And some do gaze  
 upon the effulgence of the light; and some have  
 drunk of the wine of oneness and these see  
 nothing but the sun itself.

Thus, for that they move on these three  
 differing planes, the understanding and the

words of the wayfarers have differed; and  
 hence the sign of conflict doth continually  
 appear on earth. For some there are who dwell  
 upon the plane of oneness and speak of that  
 world, and some inhabit the realms of limitation,  
 and some the grades of self, while others  
 are completely veiled. Thus do the ignorant  
 people of the day, who have no portion of the  
 radiance of Divine Beauty, make certain claims,  
 and in every age and cycle inflict on the people  
 of the sea of oneness what they themselves  
 deserve. "Should God punish men for their  
 perverse doings, He would not leave on earth  
 a moving thing! But to an appointed term doth{~  
 He respite them...."+F29

O My Brother! A pure heart is as a mirror;  
 cleanse it with the burnish of love and severance  
 from all save God, that the true sun may shine  
 within it and the eternal morning dawn. Then  
 wilt thou clearly see the meaning of "Neither  
 doth My earth nor My heaven contain Me,

+F29 Qur'an 16:63.

but the heart of My faithful servant containeth  
 Me."+F30 And thou wilt take up thy life in thine  
 hand, and with infinite longing cast it before  
 the new Beloved One.

Whensoever the light of Manifestation of  
 the King of Oneness settleth upon the throne  
 of the heart and soul, His shining becometh  
 visible in every limb and member. At that time  
 the mystery of the famed tradition gleameth  
 out of the darkness: "A servant is drawn unto  
 Me in prayer until I answer him; and when  
 I have answered him, I become the ear wherewith  
 he heareth...." For thus the Master of  
 the house hath appeared within His home, and  
 all the pillars of the dwelling are ashine with  
 His light. And the action and effect of the  
 light are from the Light-Giver; so it is that  
 all move through Him and arise by His will.  
 And this is that spring whereof the near ones

drink, as it is said: "A fount whereof the near  
unto God shall drink...."+F31

However, let none construe these utterances{~  
to be anthropomorphism, nor see in them the  
descent of the worlds of God into the grades  
of the creatures; nor should they lead thine  
Eminence to such assumptions. For God is, in

+F30 Hadith, i.e. action or utterance traditionally attributed  
+F30 to the Prophet Muhammad or to one of the holy  
+F30 Imams.  
+F31 Qur'an 83:28.

His Essence, holy above ascent and descent,  
entrance and exit; He hath through all eternity  
been free of the attributes of human creatures,  
and ever will remain so. No man hath ever  
known Him; no soul hath ever found the pathway  
to His Being. Every mystic knower hath  
wandered far astray in the valley of the knowledge  
of Him; every saint hath lost his way in  
seeking to comprehend His Essence. Sanctified  
is He above the understanding of the wise;  
exalted is He above the knowledge of the  
knowing! The way is barred and to seek it is  
impiety; His proof is His signs; His being is  
His evidence.+F4

Wherefore, the lovers of the face of the  
Beloved have said: "O Thou, the One Whose  
Essence alone showeth the way to His Essence,  
and Who is sanctified above any likeness to  
His creatures."+F30 How can utter nothingness  
gallop its steed in the field of preexistence, or  
a fleeting shadow reach to the everlasting sun?  
The Friend+F32 hath said, "But for Thee, we  
had not known Thee," and the Beloved+F32 hath{~  
said, "nor attained Thy presence."

Yea, these mentionings that have been made  
of the grades of knowledge relate to the knowledge  
of the Manifestations of that Sun of  
Reality, which casteth Its light upon the Mirrors.

+F32 The Prophet Muhammad.



And the splendor of that light is in the  
 hearts, yet it is hidden under the veilings of  
 sense and the conditions of this earth, even as  
 a candle within a lantern of iron, and only  
 when the lantern is removed doth the light of  
 the candle shine out.

In like manner, when thou strippest the wrappings  
 of illusion from off thine heart, the lights  
 of oneness will be made manifest.

Then it is clear that even for the rays there  
 is neither entrance nor exit--how much less for  
 that Essence of Being and that longed-for  
 Mystery. O My Brother, journey upon these  
 planes in the spirit of search, not in blind imitation.

A true wayfarer will not be kept back by  
 the bludgeon of words nor debarred by the  
 warning of allusions.

How shall a curtain part the lover and the  
 loved one?

Not Alexander's wall can separate them!+F33

{~

Secrets are many, but strangers are myriad.  
 Volumes will not suffice to hold the mystery of  
 the Beloved One, nor can it be exhausted in  
 these pages, although it be no more than a  
 word, no more than a sign. "Knowledge is a

+F33 Hafiz: Shamsu'd-Din Muhammad, of Shiraz, died  
 +F33 ca. 1389 A.D. One of the greatest of Persian poets.

single point, but the ignorant have multiplied  
 it." +F30

On this same basis, ponder likewise the differences  
 among the worlds. Although the divine  
 worlds be never ending, yet some refer to them  
 as four: The world of time (zaman), which  
 is the one that hath both a beginning and an  
 end; the world of duration (dahr), which hath  
 a beginning, but whose end is not revealed; the  
 world of perpetuity (sarmad), whose beginning  
 is not to be seen but which is known to

have an end; and the world of eternity (azal), neither a beginning nor an end of which is visible. Although there are many differing statements as to these points, to recount them in detail would result in weariness. Thus, some have said that the world of perpetuity hath neither beginning nor end, and have named the world of eternity as the invisible, impregnable Empyrean. Others have called these the worlds of the Heavenly Court (Lahut), of the Empyrean Heaven (Jabarut), of the Kingdom of the Angels (Malakut), and of the mortal world (Nasut).

The journeys in the pathway of love are{~ reckoned as four: From the creatures to the True One; from the True One to the creatures; from the creatures to the creatures; from the True One to the True One.

There is many an utterance of the mystic seers and doctors of former times which I have not mentioned here, since I mislike the copious citation from sayings of the past; for quotation from the words of others proveth acquired learning, not the divine bestowal. Even so much as We have quoted here is out of deference to the wont of men and after the manner of the friends. Further, such matters are beyond the scope of this epistle. Our unwillingness to recount their sayings is not from pride, rather is it a manifestation of wisdom and a demonstration of grace.

If Khidr did wreck the vessel on the sea,  
Yet in this wrong there are a thousand  
rights.+F16

Otherwise, this Servant regardeth Himself as utterly lost and as nothing, even beside one of the beloved of God, how much less in the presence of His holy ones. Exalted be My Lord, the Supreme! Moreover, our aim is to recount the stages of the wayfarer's journey, not to

set forth the conflicting utterances of the  
mystics.{~

Although a brief example hath been given  
concerning the beginning and ending of the  
relative world, the world of attributes, yet a  
second illustration is now added, that the full  
meaning may be manifest. For instance, let  
thine Eminence consider his own self; thou art  
first in relation to thy son, last in relation to  
thy father. In thine outward appearance, thou  
tellest of the appearance of power in the realms  
of divine creation; in thine inward being thou  
revealest the hidden mysteries which are the  
divine trust deposited within thee. And thus  
firstness and lastness, outwardness and inwardness  
are, in the sense referred to, true of thyself,  
that in these four states conferred upon  
thee thou shouldst comprehend the four divine  
states, and that the nightingale of thine heart on  
all the branches of the rosetree of existence,  
whether visible or concealed, should cry out:  
"He is the first and the last, the Seen and the  
Hidden...."+F34

These statements are made in the sphere of  
that which is relative, because of the limitations  
of men. Otherwise, those personages who in a  
single step have passed over the world of the  
relative and the limited, and dwelt on the fair  
plane of the Absolute, and pitched their tent in  
the worlds of authority and command--have  
burned away these relativities with a single  
spark, and blotted out these words with a drop{~

+F34 Qur'an 57:3.

of dew. And they swim in the sea of the spirit,  
and soar in the holy air of light. Then what  
life have words, on such a plane, that "first"  
and "last" or other than these be seen or mentioned!

In this realm, the first is the last itself,  
and the last is but the first.

In thy soul of love build thou a fire

And burn all thoughts and words entire.+F16

O my friend, look upon thyself: Hadst thou  
not become a father nor begotten a son, neither  
wouldst thou have heard these sayings. Now  
forget them all, that thou mayest learn from  
the Master of Love in the schoolhouse of oneness,  
and return unto God, and forsake the  
inner land of unreality+F35 for thy true station,  
and dwell within the shadow of the tree of  
knowledge.

O thou dear one! Impoverish thyself, that  
thou mayest enter the high court of riches; and  
humble thy body, that thou mayest drink from  
the river of glory, and attain to the full meaning  
of the poems whereof thou hadst asked.

Thus it hath been made clear that these stages  
depend on the vision of the wayfarer. In every  
city he will behold a world, in every Valley

{~

+F35 This refers to the Sufi idea of the inner plane, which  
+F35 compared to Revealed Truth is but unreal.

reach a spring, in every meadow hear a song.  
But the falcon of the mystic heaven hath many  
a wondrous carol of the spirit in His breast,  
and the Persian bird keepeth in His soul many  
a sweet Arab melody; yet these are hidden, and  
hidden shall remain.

If I speak forth, many a mind will shatter,  
And if I write, many a pen will break.+F16,+F36

Peace be upon him who concludeth this  
exalted journey and followeth the True One  
by the lights of guidance.

And the wayfarer, after traversing the high  
planes of this supernal journey, entereth

#### THE VALLEY OF CONTENTMENT

In this Valley he feeleth the winds of divine  
contentment blowing from the plane of the

spirit. He burneth away the veils of want, and  
 with inward and outward eye, perceiveth within  
 and without all things the day of: "God will  
 compensate each one out of His abundance." +F37  
 From sorrow he turneth to bliss, from anguish  
 to joy. His grief and mourning yield to delight  
 and rapture.

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+F36 This refers to Baha'u'llah Himself, Who had not yet  
 +F36 declared His mission.  
 +F37 Qur'an 4:129.

Although to outward view, the wayfarers in  
 this Valley may dwell upon the dust, yet inwardly  
 they are throned in the heights of mystic  
 meaning; they eat of the endless bounties of  
 inner significances, and drink of the delicate  
 wines of the spirit.

The tongue faileth in describing these three  
 Valleys, and speech falleth short. The pen  
 steppeth not into this region, the ink leaveth  
 only a blot. In these planes, the nightingale of  
 the heart hath other songs and secrets, which  
 make the heart to stir and the soul to clamor,  
 but this mystery of inner meaning may be  
 whispered only from heart to heart, confided  
 only from breast to breast.

Only heart to heart can speak the bliss of  
 mystic knowers;  
 No messenger can tell it and no missive bear  
 it. +F33

I am silent from weakness on many a matter,  
 For my words could not reckon them and my  
 speech would fall short. +F38

O friend, till thou enter the garden of such  
 mysteries, thou shalt never set lip to the undying  
 wine of this Valley. And shouldst thou

{~

+F38 Arabian poem.

taste of it, thou wilt shield thine eyes from all things else, and drink of the wine of contentment; and thou wilt loose thyself from all things else, and bind thyself to Him, and throw thy life down in His path, and cast thy soul away. However, there is no other in this region that thou need forget: "There was God and there was naught beside Him." +F30 For on this plane the traveler witnesseth the beauty of the Friend in everything. Even in fire, he seeth the face of the Beloved. He beholdeth in illusion the secret of reality, and readeth from the attributes the riddle of the Essence. For he hath burnt away the veils with his sighing, and unwrapped the shroudings with a single glance; with piercing sight he gazeth on the new creation; with lucid heart he graspeth subtle verities. This is sufficiently attested by: "And we have made thy sight sharp in this day." +F39 After journeying through the planes of pure contentment, the traveler cometh to

#### THE VALLEY OF WONDERMENT

and is tossed in the oceans of grandeur, and at every moment his wonder groweth. Now he seeth the shape of wealth as poverty itself, and the essence of freedom as sheer impotence.

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+F39 From Qur'an 50:21.

Now is he struck dumb with the beauty of the All-Glorious; again is he wearied out with his own life. How many a mystic tree hath this whirlwind of wonderment snatched by the roots, how many a soul hath it exhausted. For in this Valley the traveler is flung into confusion, albeit, in the eye of him who hath attained, such marvels are esteemed and well beloved. At every moment he beholdeth a wondrous world, a new creation, and goeth from astonishment to astonishment, and is lost in awe at the works of the Lord of Oneness.

Indeed, O Brother, if we ponder each created thing, we shall witness a myriad perfect wisdoms and learn a myriad new and wondrous truths. One of the created phenomena is the dream. Behold how many secrets are deposited therein, how many wisdoms treasured up, how many worlds concealed. Observe, how thou art asleep in a dwelling, and its doors are barred; on a sudden thou findest thyself in a far-off city, which thou enterest without moving thy feet or wearying thy body; without using thine eyes, thou seest; without taxing thine ears, thou hearest; without a tongue, thou speakest. And perchance when ten years are gone, thou wilt witness in the outer world the very things thou hast dreamed tonight. Now there are many wisdoms to ponder in

{~

the dream, which none but the people of this Valley can comprehend in their true elements.

First, what is this world, where without eye and ear and hand and tongue a man puts all of these to use? Second, how is it that in the outer world thou seest today the effect of a dream, when thou didst vision it in the world of sleep some ten years past? Consider the difference between these two worlds and the mysteries which they conceal, that thou mayest attain to divine confirmations and heavenly discoveries and enter the regions of holiness.

God, the Exalted, hath placed these signs in men, to the end that philosophers may not deny the mysteries of the life beyond nor belittle that which hath been promised them. For some hold to reason and deny whatever the reason comprehendeth not, and yet weak minds can never grasp the matters which we have related, but only the Supreme, Divine Intelligence can comprehend them:

How can feeble reason encompass the  
 Qur'an,  
 Or the spider snare a phoenix in his web?+F13

All these states are to be witnessed in the Valley of Wonderment, and the traveler at every moment seeketh for more, and is not wearied. Thus the Lord of the First and the Last in setting forth the grades of contemplation, and expressing wonderment hath said: "O Lord, increase my astonishment at Thee!" Likewise, reflect upon the perfection of man's creation, and that all these planes and states are folded up and hidden away within him.

Dost thou reckon thyself only a puny form  
When within thee the universe is folded?+F40

Then we must labor to destroy the animal condition, till the meaning of humanity shall come to light.

Thus, too, Luqman, who had drunk from the wellspring of wisdom and tasted of the waters of mercy, in proving to his son Nathan the planes of resurrection and death, advanced the dream as an evidence and an example. We relate it here, that through this evanescent Servant a memory may endure of that youth of the school of Divine Unity, that elder of the art of instruction and the Absolute. He said: "O Son, if thou art able not to sleep, then thou art able not to die. And if thou art able not

+F40 Ali.

to waken after sleep, then thou shalt be able not to rise after death."

O friend, the heart is the dwelling of eternal mysteries, make it not the home of fleeting fancies; waste not the treasure of thy precious life in employment with this swiftly passing world. Thou comest from the world of holiness--bind not thine heart to the earth; thou art a dweller in the court of nearness--choose not the homeland of the dust.  
In sum, there is no end to the description of



these stages, but because of the wrongs inflicted  
by the peoples of the earth, this Servant is in  
no mood to continue:

The tale is still unfinished and I have no  
heart for it--  
Then pray forgive me.+F16

The pen groaneth and the ink sheddeth tears,  
and the river+F41 of the heart moveth in waves  
of blood. "Nothing can befall us but what God  
hath destined for us."+F42 Peace be upon him  
who followeth the Right Path!  
After scaling the high summits of wonderment  
the wayfarer cometh to

+F41 Literally "Jayhun," a river in Turkistan.  
+F42 Qur'an 9:51.

#### THE VALLEY OF TRUE POVERTY AND ABSOLUTE NOTHINGNESS

This station is the dying from self and the  
living in God, the being poor in self and rich in  
the Desired One. Poverty as here referred to  
signifieth being poor in the things of the  
created world, rich in the things of God's  
world. For when the true lover and devoted  
friend reacheth to the presence of the Beloved,  
the sparkling beauty of the Loved One and the  
fire of the lover's heart will kindle a blaze and  
burn away all veils and wrappings. Yea, all he  
hath, from heart to skin, will be set aflame, so  
that nothing will remain save the Friend.

When the qualities of the Ancient of Days  
stood revealed,  
Then the qualities of earthly things did  
Moses burn away.+F16

He who hath attained this station is sanctified  
from all that pertaineth to the world. Wherefore,  
if those who have come to the sea of His

presence are found to possess none of the limited things of this perishable world, whether it be outer wealth or personal opinions, it mattereth not. For whatever the creatures have is limited by their own limits, and whatever the True One hath is sanctified therefrom; this utterance must be deeply pondered that its purport may be clear. "Verily the righteous shall drink of a winecup tempered at the camphor fountain." +F43 If the interpretation of "camphor" become known, the true intention will be evident. This state is that poverty of which it is said, "Poverty is My glory." +F44 And of inward and outward poverty there is many a stage and many a meaning which I have not thought pertinent to mention here; hence I have reserved these for another time, dependent on what God may desire and fate may seal. This is the plane whereon the vestiges of all things (Kullu Shay') are destroyed in the traveler, and on the horizon of eternity the Divine Face riseth out of the darkness, and the meaning of "All on the earth shall pass away, but the face of thy Lord...." +F45 is made manifest.

O My friend, listen with heart and soul to the songs of the spirit, and treasure them as thine own eyes. For the heavenly wisdoms, like the clouds of spring, will not rain down on the earth of men's hearts forever; and though the grace of the All-Bounteous One is never stilled and never ceasing, yet to each time and era a

+F43 Qur'an 76:5.

+F44 Muhammad.

+F45 Qur'an 55:26, 27.

portion is allotted and a bounty set apart, this in a given measure. "And no one thing is there, but with Us are its storehouses; and We send it not down but in settled measure." +F46 The cloud of the Loved One's mercy raineth only on the garden of the spirit, and bestoweth this

bounty only in the season of spring. The other  
seasons have no share in this greatest grace,  
and barren lands no portion of this favor.

O Brother! Not every sea hath pearls; not  
every branch will flower, nor will the nightingale  
sing thereon. Then, ere the nightingale  
of the mystic paradise repair to the garden of  
God, and the rays of the heavenly morning  
return to the Sun of Truth--make thou an  
effort, that haply in this dustheap of the mortal  
world thou mayest catch a fragrance from  
the everlasting garden, and live forever in the  
shadow of the peoples of this city. And when  
thou hast attained this highest station and  
come to this mightiest plane, then shalt thou  
gaze on the Beloved, and forget all else.

The Beloved shineth on gate and wall  
Without a veil, O men of vision.+F12

Now hast thou abandoned the drop of life  
and come to the sea of the Life-Bestower.

+F46 Qur'an 15:21.

This is the goal thou didst ask for; if it be  
God's will, thou wilt gain it.

In this city, even the veils of light are split  
asunder and vanish away. "His beauty hath  
no veiling save light, His face no covering save  
revelation."+F30 How strange that while the Beloved  
is visible as the sun, yet the heedless still  
hunt after tinsel and base metal. Yea, the intensity  
of His revelation hath covered Him,  
and the fullness of His shining forth hath  
hidden Him.

Even as the sun, bright hath He shined,  
But alas, He hath come to the town of the  
blind!+F16

In this Valley, the wayfarer leaveth behind  
him the stages of the "oneness of Being and

Manifestation"+F47 and reacheth a oneness that  
 is sanctified above these two stations. Ecstasy  
 alone can encompass this theme, not utterance  
 nor argument; and whosoever hath dwelt at  
 this stage of the journey, or caught a breath  
 from this garden land, knoweth whereof We  
 speak.

In all these journeys the traveler must stray

+F47 Pantheism, a Sufi doctrine derived from the formula:  
 +F47 "Only God exists; He is in all things, and all things are in  
 +F47 Him."

not the breadth of a hair from the "Law," for  
 this is indeed the secret of the "Path" and the  
 fruit of the Tree of "Truth"; and in all these  
 stages he must cling to the robe of obedience  
 to the commandments, and hold fast to the  
 cord of shunning all forbidden things, that he  
 may be nourished from the cup of the Law  
 and informed of the mysteries of Truth.+F48

If any of the utterances of this Servant may  
 not be comprehended, or may lead to perturbation,  
 the same must be inquired of again, that  
 no doubt may linger, and the meaning be clear  
 as the Face of the Beloved One shining from  
 the "Glorious Station."+F49

These journeys have no visible ending in the  
 world of time, but the severed wayfarer--if  
 invisible confirmation descend upon him and  
 the Guardian of the Cause assist him--may  
 cross these seven stages in seven steps, nay  
 rather in seven breaths, nay rather in a single

+F48 This refers to the three stages of Sufi life: 1. Shari'at,  
 +F48 or Religious Laws; 2. Tariqat, or the Path on which the  
 +F48 mystic wayfarer journeys in search of the True One; this  
 +F48 stage also includes anchoretism. 3. Haqiqat, or the Truth  
 +F48 which, to the Sufi, is the goal of the journey through all  
 +F48 three stages. Here Baha'u'llah teaches that, contrary to the  
 +F48 belief of certain Sufis who in their search for the Truth  
 +F48 consider themselves above all law, obedience to the Laws  
 +F48 of Religion is essential.

+F49 Maqam-i-Mahmud. Qur'an 17:81.

breath, if God will and desire it. And this is  
of "His grace on such of His servants as He  
pleaseth." +F50

They who soar in the heaven of singleness  
and reach to the sea of the Absolute, reckon  
this city--which is the station of life in  
God--as the furthermost state of mystic  
knowers, and the farthest homeland of the  
lovers. But to this evanescent One of the  
mystic ocean, this station is the first gate of the  
heart's citadel, that is, man's first entrance to  
the city of the heart; and the heart is endowed  
with four stages, which would be recounted  
should a kindred soul be found.

When the pen set to picturing this station,  
It broke in pieces and the page was torn. +F13

Salam! +F51

O My friend! Many a hound pursueth this  
gazelle of the desert of oneness; many a talon  
claweth at this thrush of the eternal garden.  
Pitiless ravens do lie in wait for this bird of  
the heavens of God, and the huntsman of envy  
stalketh this deer of the meadow of love.

O Shaykh! Make of thine effort a glass,  
perchance it may shelter this flame from the

+F50 Qur'an 2:84.

+F51 "Peace." This word is used in concluding a thesis.

contrary winds; albeit this light doth long to  
be kindled in the lamp of the Lord, and to shine  
in the globe of the spirit. For the head raised  
up in the love of God will certainly fall by the  
sword, and the life that is kindled with longing  
will surely be sacrificed, and the heart which  
remembereth the Loved One will surely brim  
with blood. How well is it said:

Live free of love, for its very peace is  
anguish;  
Its beginning is pain, its end is death.+F38

Peace be upon him who followeth the Right  
Path!

\* \* \* \* \*

The thoughts thou hast expressed as to the  
interpretation of the common species of bird  
that is called in Persian Gunjishk (sparrow)  
were considered.+F52 Thou appearest to be well-grounded  
in mystic truth. However, on every  
plane, to every letter a meaning is allotted  
which relateth to that plane. Indeed, the wayfarer  
findeth a secret in every name, a mystery  
in every letter. In one sense, these letters refer  
to holiness.

Kaf or Gaf (K or G) referreth to Kuffi

+F52 The five letters comprising this word in Persian are:  
+F52 G, N, J, SH, K, that is, Gaf, Nun, Jim, Shin, Kaf.

("free"), that is, "Free thyself from that  
which thy passion desireth; then advance unto  
thy Lord."

Nun referreth to Nazzih ("purify"), that is,  
"Purify thyself from all else save Him, that  
thou mayest surrender thy life in His love."

Jim is Janib ("draw back"), that is, "Draw  
back from the threshold of the True One if  
thou still possessest earthly attributes."

Shin is Ushkur ("thank")--"Thank thy Lord  
on His earth that He may bless thee in His  
heaven; albeit in the world of oneness, this heaven  
is the same as His earth."

Kaf referreth to Kuffi, that is: "Take off  
from thyself the wrappings of limitations, that  
thou mayest come to know what thou hast not  
known of the states of Sanctity."+F53

Wert thou to harken to the melodies of this  
mortal Bird,+F54 then wouldst thou seek out the

undying chalice and pass by every perishable  
cup.  
Peace be upon those who walk in the Right  
Path!

+F53 This and the foregoing quotations are from the teachings  
+F53 of Islam.

+F54 This is a reference in the traditional Persian style to  
+F54 Baha'u'llah Himself.

#### THE FOUR VALLEYS

#### THE FOUR VALLEYS

He is the Strong, the Well-Beloved!

O light of truth, Hisam-i-Din, the bounteous,  
No prince hath the world begot like unto  
Thee!+F1

I am wondering why the tie of love was so  
abruptly severed, and the firm covenant of  
friendship broken. Did ever, God forbid, My  
devotion lessen, or My deep affection fail, that  
thou hast thus forgot Me and blotted Me from  
thy thoughts?

What fault of Mine hath made thee cease thy  
favors?  
Is it that We are lowly and thou of high  
degree?+F2

+F1 Mathnavi of Rumi.

+F2 Sa'di, Muslihu'd-Din of Shiraz (ca. 1184-1291),  
+F2 famed author of the Gulistan and other poetical works.

Or is that a single arrow hath driven thee  
from the battle?+F3 Have they not told thee that  
faithfulness is a duty on those who follow the  
mystic way, that it is the true guide to His  
Holy Presence? "But as for those who say,  
'Our Lord is God,' and who go straight to  
Him, the angels shall descend to them...."+F4

Likewise He saith, "Go straight on then as  
thou hast been commanded."+F5 Wherefore, this  
course is incumbent on those who dwell in the  
presence of God.

I do as bidden, and I bring the message,  
Whether it give thee counsel or offense.+F6

Albeit I have received no answer to My letters  
and it is contrary to the usage of the wise  
to express My regard anew, yet this new love  
hath broken all the old rules and ways.

Tell us not the tale of Layli or of Majnun's  
woe--  
Thy love hath made the world forget the  
loves of long ago.

+F3 Persian proverb describing a man who gives up easily.  
+F3 As used here one connotation is that the Shaykh might have  
+F3 considered his station as a mystic leader compromised by  
+F3 the fact of his being taught the new truth by Baha'u'llah.  
+F4 Qur'an 41:30.  
+F5 Qur'an 11:114; 42:14.  
+F6 Sa'di.

When once thy name was on the tongue, the  
lovers caught it  
And it set the speakers and the hearers dancing  
to and fro.+F7

And of divine wisdom and heavenly counsel,  
[Rumi says]:

Each moon, O my beloved, for three days I  
go mad;  
Today's the first of these--'Tis why thou  
seest me glad.

We hear that thou hast journeyed to Tabriz  
and Tiflis to disseminate knowledge, or  
that some other high purpose hath taken thee to  
Sanandaj.+F8,+F9



O My eminent friend! Those who progress  
in mystic wayfaring are of four kinds. I shall  
describe them in brief, that the grades and  
qualities of each kind may become plain to  
thee.

+F7 Ibid.

+F8 Senna, capital of Persian Kurdistan.

+F9 This preamble to The Four Valleys is written in the  
+F9 finest Persian epistolary style. The rules of classical letter  
+F9 writing in Persian require quotations from literary works,  
+F9 and assertions of abiding love for the one addressed, who is  
+F9 chided for having neglected the writer.

#### THE FIRST VALLEY

If the travelers seek after the goal of the  
Intended One (maqsud), this station appertaineth  
to the self--but that self which is "The  
Self of God standing within Him with laws." +F10  
On this plane, the self is not rejected but  
beloved; it is well-pleasing and not to be  
shunned. Although at the beginning, this plane  
is the realm of conflict, yet it endeth in attainment  
to the throne of splendor. As they have  
said: "O Abraham of this day, O Friend  
Abraham of the Spirit! Kill these four birds of  
prey," +F11 that after death the riddle of life may  
be unraveled.

This is the plane of the soul who is pleasing  
unto God. Refer to the verse:

O thou soul who art well assured,  
Return to thy Lord, well-pleased, and pleasing  
unto Him. +F12

which endeth:

Enter thou among My servants,  
And enter thou My paradise. +F12

+F10 Hadith.

+F11 The Mathnavi. Here Rumi tells a story of four evil

+F11 birds which, when put to death, changed into four birds of  
 +F11 goodness. The allegory refers to subduing evil qualities and  
 +F11 replacing them with good.  
 +F12 Qur'an 89:27-30.

This station hath many signs, unnumbered  
 proofs. Hence it is said: "Hereafter We will  
 show them Our signs in the regions of the  
 earth, and in themselves, until it become manifest  
 unto them that it is the truth,"+F13 and that  
 there is no God save Him.

One must, then, read the book of his own  
 self, rather than some treatise on rhetoric.  
 Wherefore He hath said, "Read thy Book:  
 There needeth none but thyself to make out  
 an account against thee this day."+F14

The story is told of a mystic knower, who  
 went on a journey with a learned grammarian  
 as his companion. They came to the shore of  
 the Sea of Grandeur. The knower straightway  
 flung himself into the waves, but the grammarian  
 stood lost in his reasonings, which  
 were as words that are written on water. The  
 knower called out to him, "Why dost thou not  
 follow?" The grammarian answered, "O  
 Brother, I dare not advance. I must needs go  
 back again." Then the knower cried, "Forget  
 what thou didst read in the books of Sibavayh  
 and Qawlavayh, of Ibn-i-Hajib and Ibn-i-Malik,+F15  
 and cross the water."

+F13 Qur'an 41:53.

+F14 Qur'an 17:15.

+F15 Famed writers on grammar and rhetoric.

The death of self is needed here, not rhetoric:  
 Be nothing, then, and walk upon the waves.+F16

Likewise is it written, "And be ye not like  
 those who forget God, and whom He hath  
 therefore caused to forget their own selves.  
 These are the wicked doers."+F17

How can feeble reason encompass the  
 Qur'an,  
 Or the spider snare a phoenix in his web?  
 Wouldst thou that the mind should not entrap  
 thee?  
 Teach it the science of the love of God!

On this plane, the traveler meeteth with many a trial and reverse. Now is he lifted up to heaven, now is he cast into the depths. As it hath been said: "Now Thou drawest me to the summit of glory, again Thou castest me into the lowest abyss." The mystery treasured in this plane is divulged in the following holy verse from the Surih of THE CAVE:+F20

"And thou mightest have seen the sun when it arose, pass on the right of their cave, and when it set, leave them on the left, while they were in its spacious chamber. This is one of the signs of God. Guided indeed is he whom God guideth; but for him whom He misleadeth, thou shalt by no means find a patron."

If a man could know what lieth hid in this one verse, it would suffice him. Wherefore, in praise of such as these, He hath said: "Men

whom neither merchandise nor traffic beguile  
from the remembrance of God...."+F21

This station conferreth the true standard of  
knowledge, and freeth man from tests. In this  
realm, to search after knowledge is irrelevant,  
for He hath said concerning the guidance of  
travelers on this plane, "Fear God, and God

+F20 Qur'an 18:16. This is a reference to the station of  
+F20 complete faith. The companions of the Cave are identified  
+F20 with early Christian martyrs.  
+F21 Qur'an 24:37.

will instruct thee."+F22 And again: "Knowledge  
is a light which God casteth into the heart of  
whomsoever He willeth."+F23  
Wherefore, a man should make ready his  
heart that it be worthy of the descent of  
heavenly grace, and that the bounteous Cup-Bearer  
may give him to drink of the wine of  
bestowal from the merciful vessel. "For the  
like of this let the travailers travail!"+F24  
And now do I say, "Verily we are from  
God, and to Him shall we return."+F25

### THE THIRD VALLEY

If the loving seekers wish to live within the  
precincts of the Attracting One (Majdhub),+F26  
no soul may dwell on this Kingly Throne save  
the beauty of love. This realm is not to be  
pictured in words.

Love shunneth this world and that world  
too,  
In him are lunacies seventy-and-two.  
The minstrel of love harpeth this lay:  
Servitude enslaveth, kingship doth betray.+F27

+F22 Qur'an 2:282.  
+F23 Hadith.  
+F24 Qur'an 37:59.  
+F25 Qur'an 2:151.

+F26 That attribute of God which draws all creatures to  
 +F26 Him.  
 +F27 The Mathnavi.

This plane requireth pure affection and the  
 bright stream of fellowship. In telling of these  
 companions of the Cave He saith: "They speak  
 not till He hath spoken; and they do His bidding." +F28

On this plane, neither the reign of reason  
 is sufficient nor the authority of self. Hence,  
 one of the Prophets of God hath asked: "O my  
 Lord, how shall we reach unto Thee?" And  
 the answer came, "Leave thyself behind, and  
 then approach Me."

These are a people who deem the lowest  
 place to be one with the throne of glory, and  
 to them beauty's bower differeth not from the  
 field of a battle fought in the cause of the  
 Beloved.

The denizens of this plane speak no words--  
 but they gallop their chargers. They see but the  
 inner reality of the Beloved. To them all words  
 of sense are meaningless, and senseless words  
 are full of meaning. They cannot tell one limb  
 from another, one part from another. To them  
 the mirage is the real river; to them going away  
 is returning. Wherefore hath it been said:

The story of Thy beauty reached the hermit's  
 dell;

+F28 Qur'an 21:27.

Crazed, he sought the Tavern where the  
 wine they buy and sell.  
 The love of Thee hath leveled down the fort  
 of patience,  
 The pain of Thee hath firmly barred the gate  
 of hope as well. +F29

In this realm, instruction is assuredly of no  
 avail.

The lover's teacher is the Loved One's  
 beauty,  
 His face their lesson and their only book.  
 Learning of wonderment, of longing love  
 their duty,  
 Not on learned chapters and dull themes they  
 look.  
 The chain that binds them is His musky hair,  
 The Cyclic Scheme,+F30 to them, is but to Him  
 a stair.+F31

Here followeth a supplication to God, the  
 Exalted, the Glorified:

+F29 Sa'di.

+F30 The Cyclic Theory of Abu-'Ali Sina (Avicenna--980-1037)  
 +F30 as expressed by him in the quatrain:  
 +F30 Every semblance, every shape that perisheth today  
 +F30 In the treasure-house of Time is safely stored away.  
 +F30 When the world revolveth to its former place,  
 +F30 Out of the Invisible He draweth forth its face.  
 +F30 See also Some Answered Questions, p. 326.  
 +F31 The Mathnavi.

O Lord! O Thou Whose bounty granteth  
 wishes!  
 I stand before Thee, all save Thee forgetting.  
 Grant that the mote of knowledge in my  
 spirit  
 Escape desire and the lowly clay;  
 Grant that Thine ancient gift, this drop of  
 wisdom,  
 Merge with Thy mighty sea.+F32

Thus do I say: There is no power or might  
 save in God, the Protector, the Self-Subsistent.+F33

#### THE FOURTH VALLEY

If the mystic knowers be of those who have  
 reached to the beauty of the Beloved One  
 (Mahbub), this station is the apex of consciousness  
 and the secret of divine guidance.

This is the center of the mystery: "He doth  
what He willeth, ordaineth what He pleaseth." +F34

Were all the denizens of earth and heaven  
to unravel this shining allusion, this darksome  
riddle, until the Day when the Trumpet soundeth,

+F32 Ibid.

+F33 From Qur'an 18:37.

+F34 Qur'an 2:254; 5:1, etc.

yet would they fail to comprehend even  
a letter thereof, for this is the station of God's  
immutable decree, His foreordained mystery.

Hence, when searchers inquired of this, He  
made reply, "This is a bottomless sea which  
none shall ever fathom." +F35 And they asked  
again, and He answered, "It is the blackest of  
nights through which none can find his way."

Whoso knoweth this secret will assuredly  
hide it, and were he to reveal but its faintest  
trace they would nail him to the cross. Yet, by  
the Living God, were there any true seeker, I  
would divulge it to him; for they have said:  
"Love is a light that never dwelleth in a heart  
possessed by fear."

Verily, the wayfarer who journeyeth unto  
God, unto the Crimson Pillar in the snow-white  
path, will never reach unto his heavenly  
goal unless he abandoneth all that men possess:

"And if he feareth not God, God will make  
him to fear all things; whereas all things fear  
him who feareth God." +F36

Speak in the Persian tongue, though the  
Arab please thee more;  
A lover hath many a tongue at his command. +F37

+F35 Statement attributed to Ali.

+F36 This quotation is in Arabic.

+F37 The Mathnavi.

How sweet is this couplet which revealeth  
such a truth:

See, our hearts come open like shells, when  
 He raineth grace like pearls,  
 And our lives are ready targets, when  
 agony's arrows He hurls.

And were it not contrary to the Law of the  
 Book, I would verily bequeath a part of My  
 possessions to the one who would put Me to  
 death, and I would name him My heir; yea, I  
 would bestow upon him a portion, would render  
 him thanks, would seek to refresh Mine eyes  
 with the touch of his hand. But what can I  
 do? I have no possessions, no power, and this  
 is what God hath ordained.+F38  
 Methinks at this moment, I catch the fragrance  
 of His garment+F39 blowing from the  
 Egypt of Baha;+F40 verily He seemeth near at  
 hand, though men may think Him far away.+F41  
 My soul doth smell the perfume shed by the

+F38 This was revealed before the Declaration of  
 +F38 Baha'u'llah. The lines following refer to the imminence of  
 +F38 His Manifestation.

+F39 Literally, the garment of Ha, which is the letter "H"  
 +F39 and here represents Baha.

+F40 This reference is to the story of Joseph in the Qur'an  
 +F40 and the Bible.

+F41 This refers to those who did not expect the imminent  
 +F41 advent of Him Whom God Shall Manifest.

Beloved One; My sense is filled with the fragrance  
 of My dear Companion.

The duty of long years of love obey  
 And tell the tale of happy days gone by,  
 That land and sky may laugh aloud today,  
 And it may gladden mind and heart and  
 eye.+F42

This is the realm of full awareness, of utter  
 self-effacement. Even love is no pathway to  
 this region, and longing hath no dwelling here;



wherefore is it said, "Love is a veil betwixt  
the lover and the beloved." Here love becometh  
an obstruction and a barrier, and all else save  
Him is but a curtain. The wise Sana'i hath  
written:

Never the covetous heart shall come to the  
stealer of hearts,  
Never the shrouded soul unite with beauty's  
rose.

For this is the realm of Absolute Command  
and is free of all the attributes of earth.  
The exalted dwellers in this mansion do wield  
divine authority in the court of rapture, with  
utter gladness, and they do bear a kingly

+F42 The Mathnavi.

sceptre. On the high seats of justice, they issue  
their commands, and they send down gifts according  
to each man's deserving. Those who  
drink of this cup abide in the high bowers of  
splendor above the Throne of the Ancient of  
Days, and they sit in the Empyrean of Might  
within the Lofty Pavilion: "Naught shall they  
know of sun or piercing cold." +F43

Herein the high heavens are in no conflict  
with the lowly earth, nor do they seek to excel  
it, for this is the land of mercy, not the realm  
of distinction. Albeit at every moment these  
souls appear in a new office, yet their condition  
is ever the same. Wherefore of this realm it is  
written, "No work withholdeth Him from another." +F44

And of another state it is said:

"Every day doth some new work employ  
Him." +F45 This is the food whose savor changeth  
not, whose color altereth not. If thou eatest  
thereof, thou shalt verily chant this verse: "I  
turn my face to Him Who hath created the  
Heavens and the earth ... I am not one of  
those who add gods to God." +F46 "And thus did  
we show Abraham the Kingdom of the Heavens

and of the Earth, that He might be established

+F43 Qur'an 76:13.

+F44 This quotation is from one of the commentators on

+F44 Qur'an 55:29. Cf. the dictionary *Lisanu'l-'Arab*.

+F45 Qur'an 55:29.

+F46 Qur'an 6:79.

in knowledge." +F47 Wherefore, put thy  
hand into thy bosom, then stretch it forth with  
power, and behold, thou shalt find it a light unto  
all the world. +F48

How crystal this cool water that the Cup-Bearer  
bringeth! How bright this pure wine in  
the hands of the Beloved! How delicate this  
draught from the Heavenly Cup! May it do  
them good, whoso drink thereof, and taste of  
its sweetness and attain to its knowledge.

It is not fitting that I tell thee more,  
For the stream's bed cannot hold the sea. +F49

For the mystery of this utterance is hid  
within the storehouse of the Great Infallibility +F50  
and laid up in the treasuries of power. It  
is sanctified above the jewels of explanation;  
it is beyond what the most subtle of tongues  
can tell.

Astonishment here is highly prized, and utter  
poverty essential. Wherefore hath it been  
said, "Poverty is My pride." +F51 And again: "God  
hath a people beneath the dome of glory, whom

+F47 Qur'an 6:75.

+F48 Cf. Qur'an 7:105 etc., and Hadith.

+F49 The Mathnavi.

+F50 Ismat-i-Kubra, the invariable attribute of the Divine

+F50 Manifestation.

+F51 Muhammad.

He hideth in the clothing of radiant poverty." +F52  
These are they who see with His eyes,  
hear with His ears, as it is written in the well-known

tradition.

Concerning this realm, there is many a tradition  
and many a verse, of broad or special  
relevancy, but two of these will suffice to serve  
as a light for men of mind and heart.

The first is His statement: "O My Servant!  
Obey Me and I shall make thee like unto Myself.  
I say `Be,' and it is, and thou shalt say `Be,' and  
it shall be."

And the second: "O Son of Adam! Seek  
fellowship with none until thou hast found Me,  
and whenever thou shalt long for Me, thou shalt  
find Me close to thee."

Whatever high proofs and wondrous allusions  
are recounted herein, concern but a single  
Letter, a single Point. "Such hath been the way  
of God ... and no change canst thou find in  
the way of God." +F53

I began this epistle some time ago, in thy  
remembrance, and since thy letter had not  
reached me then, I began with some words of  
reproach. Now, thy new missive hath dispelled  
that feeling and causeth Me to write thee. To

+F52 Hadith.

+F53 Qur'an 33:62; 48:23.

Speak of My love for thine Eminence is needless.

"God is a sufficient witness!" +F54 For his  
Eminence Shaykh Muhammad--May God the  
Exalted bless him!--I shall confine Myself to  
the two following verses which I request be  
delivered to him:

I seek thy nearness, dearer than sweet  
Heaven;  
I see thy visage, fairer than Paradise  
bowers. +F55

When I entrusted this message of love to  
My pen, it refused the burden, and it swooned  
away. Then coming to itself, it spoke and said,

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"Glory be to Thee! To Thee do I turn in penitence,  
and I am the first of them that believe." +F56  
Praise be to God, the Lord of the  
worlds!

Let us tell, some other day  
This parting hurt and woe;  
Let us write, some other way,  
Love's secrets--better so.

+F54 Qur'an 4:164.  
+F55 Sa'di.  
+F56 Qur'an 7:140.

Leave blood and noise and all of these,  
And say no more of Shams-i-Tabriz. +F57

Peace be upon thee, and upon those who  
circle around thee and attain thy meeting.  
What I had written ere this hath been eaten  
by the flies, so sweet was the ink. As Sa'di  
saith: "I shall forbear from writing any longer,  
for my sweet words have drawn the flies about  
me."

And now the hand can write no more, and  
pleadeth that this is enough. Wherefore do I  
say, "Far be the glory of thy Lord, the Lord  
of all greatness, from what they affirm of  
Him." +F58

+F57 Shams-i-Tabriz, the Sufi who exerted a powerful  
+F57 influence on Jalalu'd-Din Rumi, diverting his attention  
+F57 from science to Mysticism. A great part of Rumi's works  
+F57 are dedicated to him. These lines are from the Mathnavi.  
+F58 Qur'an 37:180.

## The Kitāb-i-Aqdās

***The Kitab-I-Aqdas, The Most Holy Book, Baha'u'llah,  
(Bahai Publishing Trust, 1993)***

1.) The first duty prescribed by God for His servants is the recognition of Him Who is the Dayspring of His Revelation and the Fountain of His laws, Who representeth the Godhead in both the Kingdom of His Cause and the world of creation. Whoso achieveth this duty hath attained unto all good; and whoso is deprived thereof hath gone astray, though he be the author of every righteous deed. It behoveth every one who reacheth this most sublime station, this summit of transcendent glory, to observe every ordinance of Him Who is the Desire of the world. These twin duties are inseparable. Neither is acceptable without the other. Thus hath it been decreed by Him Who is the Source of Divine inspiration.

2.) They whom God hath endued with insight will readily recognize that the precepts laid down by God constitute the highest means for the maintenance of order in the world and the security of its peoples. He that turneth away from them is accounted among the abject and foolish. We, verily, have commanded you to refuse the dictates of your evil passions and corrupt desires, and not to transgress the bounds which the Pen of the Most High hath fixed, for these are the breath of life unto all created things. The seas of Divine wisdom and Divine utterance have risen under the breath of the breeze of the All-Merciful. Hasten to drink your fill, O men of understanding! They that have violated the Covenant of God by breaking His commandments, and have turned back on their heels, these have erred grievously in the sight of God, the All-Possessing, the Most High.

3.) O ye peoples of the world! Know assuredly that My commandments are the lamps of My loving providence among My servants, and the keys of My mercy for My creatures. Thus hath it been sent down from the heaven of the Will of your Lord, the Lord of Revelation. Were any man to taste the sweetness of the words which the lips of the All-Merciful have willed to utter, he would, though the treasures of the earth be in his possession, renounce them one and all, that he might vindicate the truth of even one of His commandments, shining above the Dayspring of His bountiful care and loving-kindness.

4.) Say: From My laws the sweet-smelling savour of My garment can be smelled, and by their aid the standards of Victory will be planted upon the highest peaks. The Tongue of My power hath, from the heaven of My omnipotent glory, addressed to My creation these words: "Observe

My commandments, for the love of My beauty." Happy is the lover that hath inhaled the divine fragrance of his Best-Beloved from these words, laden with the perfume of a grace which no tongue can describe. By My life! He who hath drunk the choice wine of fairness from the hands of My bountiful favour will circle around My commandments that shine above the Dayspring of My creation.

5.) Think not that We have revealed unto you a mere code of laws. Nay, rather, We have unsealed the choice Wine with the fingers of might and power. To this beareth witness that which the Pen of Revelation hath revealed. Meditate upon this, O men of insight!

6.) We have enjoined obligatory prayer upon you, with nine rak'ahs, to be offered at noon and in the morning and the evening unto God, the Revealer of Verses. We have relieved you of a greater number, as a command in the Book of God. He, verily, is the Ordainer, the Omnipotent, the Unrestrained. When ye desire to perform this prayer, turn ye towards the Court of My Most Holy Presence, this Hallowed Spot that God hath made the Centre round which circle the Concourse on High, and which He hath decreed to be the Point of Adoration for the denizens of the Cities of Eternity, and the Source of Command unto all that are in heaven and on earth; and when the Sun of Truth and Utterance shall set, turn your faces towards the Spot that We have ordained for you. He, verily, is Almighty and Omniscient.

7.) Everything that is hath come to be through His irresistible decree. Whenever My laws appear like the sun in the heaven of Mine utterance, they must be faithfully obeyed by all, though My decree be such as to cause the heaven of every religion to be cleft asunder. He doeth what He pleaseth. He chooseth, and none may question His choice. Whatsoever He, the Well-Beloved, ordaineth, the same is, verily, beloved. To this He Who is the Lord of all creation beareth Me witness. Whoso hath inhaled the sweet fragrance of the All-Merciful, and recognized the Source of this utterance, will welcome with his own eyes the shafts of the enemy, that he may establish the truth of the laws of God amongst men. Well is it with him that hath turned thereunto, and apprehended the meaning of His decisive decree.

8.) We have set forth the details of obligatory prayer in another Tablet. Blessed is he who observeth that whereunto he hath been bidden by Him Who ruleth over all mankind. In the Prayer for the Dead six specific passages have been sent down by God, the Revealer of Verses.

Let one who is able to read recite that which hath been revealed to precede these passages; and as for him who is unable, God hath relieved him of this requirement. He, of a truth, is the Mighty, the Pardoners.

9.) Hair doth not invalidate your prayer, nor aught from which the spirit hath departed, such as bones and the like. Ye are free to wear the fur of the sable as ye would that of the beaver, the squirrel, and other animals; the prohibition of its use hath stemmed, not from the Qur'an, but from the misconceptions of the divines. He, verily, is the All-Glorious, the All-Knowing.

10.) We have commanded you to pray and fast from the beginning of maturity; this is ordained by God, your Lord and the Lord of your forefathers. He hath exempted from this those who are weak from illness or age, as a bounty from His Presence, and He is the Forgiving, the Generous. God hath granted you leave to prostrate yourselves on any surface that is clean, for We have removed in this regard the limitation that had been laid down in the Book; God, indeed, hath knowledge of that whereof ye know naught. Let him that findeth no water for ablution repeat five times the words "In the Name of God, the Most Pure, the Most Pure", and then proceed to his devotions. Such is the command of the Lord of all worlds. In regions where the days and nights grow long, let times of prayer be gauged by clocks and other instruments that mark the passage of the hours. He, verily, is the Expounder, the Wise.

11.) We have absolved you from the requirement of performing the Prayer of the Signs. On the appearance of fearful natural events call ye to mind the might and majesty of your Lord, He Who heareth and seeth all, and say "Dominion is God's, the Lord of the seen and the unseen, the Lord of creation".

12.) It hath been ordained that obligatory prayer is to be performed by each of you individually. Save in the Prayer for the Dead, the practice of congregational prayer hath been annulled. He, of a truth, is the Ordainer, the All-Wise.

13.) God hath exempted women who are in their courses from obligatory prayer and fasting. Let them, instead, after performance of their ablutions, give praise unto God, repeating ninety-five times between the noon of one day and the next "Glorified be God, the Lord

of Splendour and Beauty". Thus hath it been decreed in the Book, if ye be of them that comprehend.

**14.)** When traveling, if ye should stop and rest in some safe spot, perform ye—men and women alike—a single prostration in place of each unsaid Obligatory Prayer, and while prostrating say "Glorified be God, the Lord of Might and Majesty, of Grace and Bounty". Whoso is unable to do this, let him say only "Glorified be God"; this shall assuredly suffice him. He is, of a truth, the all-sufficing, the ever-abiding, the forgiving, compassionate God. Upon completing your prostrations, seat yourselves cross-legged—men and women alike—and eighteen times repeat "Glorified be God, the Lord of the kingdoms of earth and heaven". Thus doth the Lord make plain the ways of truth and guidance, ways that lead to one way, which is this Straight Path. Render thanks unto God for this most gracious favour; offer praise unto Him for this bounty that hath encompassed the heavens and the earth; extol Him for this mercy that hath pervaded all creation.

**15.)** Say: God hath made My hidden love the key to the Treasure; would that ye might perceive it! But for the key, the Treasure would to all eternity have remained concealed; would that ye might believe it! Say: This is the Source of Revelation, the Dawning-place of Splendour, Whose brightness hath illumined the horizons of the world. Would that ye might understand! This is, verily, that fixed Decree through which every irrevocable decree hath been established.

**16.)** O Pen of the Most High! Say: O people of the world! We have enjoined upon you fasting during a brief period, and at its close have designated for you Naw-Ruz as a feast. Thus hath the Day-Star of Utterance shone forth above the horizon of the Book as decreed by Him Who is the Lord of the beginning and the end. Let the days in excess of the months be placed before the month of fasting. We have ordained that these, amid all nights and days, shall be the manifestations of the letter Ha, and thus they have not been bounded by the limits of the year and its months. It behoveth the people of Baha, throughout these days, to provide good cheer for themselves, their kindred and, beyond them, the poor and needy, and with joy and exultation to hail and glorify their Lord, to sing His praise and magnify His Name; and when they end these days of giving that precede the season of restraint—let them enter upon the Fast. Thus hath it been ordained by Him Who is the Lord of all mankind. The traveller, the ailing, those who are with child or giving suck, are not bound by the Fast; they have been exempted by



God as a token of His grace. He, verily, is the Almighty, the Most Generous.

17.) These are the ordinances of God that have been set down in the Books and Tablets by His Most Exalted Pen. Hold ye fast unto His statutes and commandments, and be not of those who, following their idle fancies and vain imaginings, have clung to the standards fixed by their own selves, and cast behind their backs the standards laid down by God. Abstain from food and drink from sunrise to sundown, and beware lest desire deprive you of this grace that is appointed in the Book.

18.) It hath been ordained that every believer in God, the Lord of Judgement, shall, each day, having washed his hands and then his face, seat himself and, turning unto God, repeat "Allah-u-Abha" ninety-five times. Such was the decree of the Maker of the Heavens when, with majesty and power, He established Himself upon the thrones of His Names. Perform ye, likewise, ablutions for the Obligatory Prayer; this is the command of God, the Incomparable, the Unrestrained.

19.) Ye have been forbidden to commit murder or adultery, or to engage in backbiting or calumny; shun ye, then, what hath been prohibited in the holy Books and Tablets.

20.) We have divided inheritance into seven categories: to the children, We have allotted nine parts comprising five hundred and forty shares; to the wife, eight parts comprising four hundred and eighty shares; to the father, seven parts comprising four hundred and twenty shares; to the mother, six parts comprising three hundred and sixty shares; to the brothers, five parts or three hundred shares; to the sisters, four parts or two hundred and forty shares; and to the teachers, three parts or one hundred and eighty shares. Such was the ordinance of My Forerunner, He Who extolled My Name in the night season and at the break of day. When We heard the clamour of the children as yet unborn, We doubled their share and decreased those of the rest. He, of a truth, hath power to ordain whatsoever He desireth, and He doeth as He pleaseth by virtue of His sovereign might.

21.) Should the deceased leave no offspring, their share shall revert to the House of Justice, to be expended by the Trustees of the All-Merciful on the orphaned and widowed, and on whatsoever will bring benefit to

the generality of the people, that all may give thanks unto their Lord, the All-Gracious, the Pardoner.

**22.)** Should the deceased leave offspring, but none of the other categories of heirs that have been specified in the Book, they shall receive two thirds of the inheritance and the remaining third shall revert to the House of Justice. Such is the command which hath been given, in majesty and glory, by Him Who is the All-Possessing, the Most High.

**23.)** If the deceased should leave none of the specified heirs, but have among his relatives nephews and nieces, whether on his brother's or his sister's side, two thirds of the inheritance shall pass to them; or, lacking these, to his uncles and aunts on both his father's and his mother's side, and after them to their sons and daughters. The remaining third of the inheritance shall, in any case, revert to the Seat of Justice. Thus hath it been laid down in the Book by Him Who ruleth over all men.

**24.)** Should the deceased be survived by none of those whose names have been recorded by the Pen of the Most High, his estate shall, in its entirety, revert to the aforementioned Seat that it may be expended on that which is prescribed by God. He, verily, is the Ordainer, the Omnipotent.

**25.)** We have assigned the residence and personal clothing of the deceased to the male, not female, offspring, nor to the other heirs. He, verily, is the Munificent, the All-Bountiful.

**26.)** Should the son of the deceased have passed away in the days of his father and have left children, they will inherit their father's share, as prescribed in the Book of God. Divide ye their share amongst them with perfect justice. Thus have the billows of the Ocean of Utterance surged, casting forth the pearls of the laws decreed by the Lord of all mankind.

**27.)** If the deceased should leave children who are under age, their share of the inheritance must be entrusted to a reliable individual, or to a company, that it may be invested on their behalf in trade and business until they come of age. The trustee should be assigned a due share of the profit that hath accrued to it from being thus employed.

**28.)** Division of the estate should take place only after the Huququ'llah hath been paid, any debts have been settled, the expenses of the funeral

and burial defrayed, and such provision made that the deceased may be carried to his resting-place with dignity and honour. Thus hath it been ordained by Him Who is Lord of the beginning and the end.

**29.)** Say: This is that hidden knowledge which shall never change, since its beginning is with nine, the symbol that betokeneth the concealed and manifest, the inviolable and unapproachably exalted Name. As for what We have appropriated to the children, this is a bounty conferred on them by God, that they may render thanks unto their Lord, the Compassionate, the Merciful. These, verily, are the Laws of God; transgress them not at the prompting of your base and selfish desires. Observe ye the injunctions laid upon you by Him Who is the Dawning-place of Utterance. The sincere among His servants will regard the precepts set forth by God as the Water of Life to the followers of every faith, and the Lamp of wisdom and loving providence to all the denizens of earth and heaven.

**30.)** The Lord hath ordained that in every city a House of Justice be established wherein shall gather counsellors to the number of Baha, and should it exceed this number it doth not matter. They should consider themselves as entering the Court of the presence of God, the Exalted, the Most High, and as beholding Him Who is the Unseen. It behoveth them to be the trusted ones of the Merciful among men and to regard themselves as the guardians appointed of God for all that dwell on earth. It is incumbent upon them to take counsel together and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly. Thus hath the Lord your God commanded you. Beware lest ye put away that which is clearly revealed in His Tablet. Fear God, O ye that perceive.

**31.)** O people of the world! Build ye houses of worship throughout the lands in the name of Him Who is the Lord of all religions. Make them as perfect as is possible in the world of being, and adorn them with that which befitteth them, not with images and effigies. Then, with radiance and joy, celebrate therein the praise of your Lord, the Most Compassionate. Verily, by His remembrance the eye is cheered and the heart is filled with light.

**32.)** The Lord hath ordained that those of you who are able shall make pilgrimage to the sacred House, and from this He hath exempted

women as a mercy on His part. He, of a truth, is the All-Bountiful, the Most Generous.

**33.)** O people of Baha! It is incumbent upon each one of you to engage in some occupation—such as a craft, a trade or the like. We have exalted your engagement in such work to the rank of worship of the one true God. Reflect, O people, on the grace and blessings of your Lord, and yield Him thanks at eventide and dawn. Waste not your hours in idleness and sloth, but occupy yourselves with what will profit you and others. Thus hath it been decreed in this Tablet from whose horizon hath shone the day-star of wisdom and utterance. The most despised of men in the sight of God are they who sit and beg. Hold ye fast unto the cord of means and place your trust in God, the Provider of all means.

**34.)** The kissing of hands hath been forbidden in the Book. This practice is prohibited by God, the Lord of glory and command. To none is it permitted to seek absolution from another soul; let repentance be between yourselves and God. He, verily, is the Pardoner, the Bounteous, the Gracious, the One Who absolveth the repentant.

**35.)** O ye servants of the Merciful One! Arise to serve the Cause of God, in such wise that the cares and sorrows caused by them that have disbelieved in the Dayspring of the Signs of God may not afflict you. At the time when the Promise was fulfilled and the Promised One made manifest, differences have appeared amongst the kindreds of the earth and each people hath followed its own fancy and idle imaginings.

**36.)** Amongst the people is he who seateth himself amid the sandals by the door whilst coveting in his heart the seat of honour. Say: What manner of man art thou, O vain and heedless one, who wouldst appear as other than thou art? And among the people is he who layeth claim to inner knowledge, and still deeper knowledge concealed within this knowledge. Say: Thou speakest false! By God! What thou dost possess is naught but husks which We have left to thee as bones are left to dogs. By the righteousness of the one true God! Were anyone to wash the feet of all mankind, and were he to worship God in the forests, valleys, and mountains, upon high hills and lofty peaks, to leave no rock or tree, no clod of earth, but was a witness to his worship—yet, should the fragrance of My good pleasure not be inhaled from him, his works would never be acceptable unto God. Thus hath it been decreed by Him Who is the Lord of all. How many a man hath secluded himself in the climes of India, denied himself the things that God hath decreed as

lawful, imposed upon himself austerities and mortifications, and hath not been remembered by God, the Revealer of Verses. Make not your deeds as snares wherewith to entrap the object of your aspiration, and deprive not yourselves of this Ultimate Objective for which have ever yearned all such as have drawn nigh unto God. Say: The very life of all deeds is My good pleasure, and all things depend upon Mine acceptance. Read ye the Tablets that ye may know what hath been purposed in the Books of God, the All-Glorious, the Ever-Bounteous. He who attaineth to My love hath title to a throne of gold, to sit thereon in honour over all the world; he who is deprived thereof, though he sit upon the dust, that dust would seek refuge with God, the Lord of all Religions.

**37.)** Whoso layeth claim to a Revelation direct from God, ere the expiration of a full thousand years, such a man is assuredly a lying impostor. We pray God that He may graciously assist him to retract and repudiate such claim. Should he repent, God will, no doubt, forgive him. If, however, he persisteth in his error, God will, assuredly, send down one who will deal mercilessly with him. Terrible, indeed, is God in punishing! Whosoever interpreteth this verse otherwise than its obvious meaning is deprived of the Spirit of God and of His mercy which encompasseth all created things. Fear God, and follow not your idle fancies. Nay, rather, follow the bidding of your Lord, the Almighty, the All-Wise. Erelong shall clamorous voices be raised in most lands. Shun them, O My people, and follow not the iniquitous and evil-hearted. This is that of which We gave you forewarning when We were dwelling in Iraq, then later while in the Land of Mystery, and now from this Resplendent Spot.

**38.)** Be not dismayed, O peoples of the world, when the day-star of My beauty is set, and the heaven of My tabernacle is concealed from your eyes. Arise to further My Cause, and to exalt My Word amongst men. We are with you at all times, and shall strengthen you through the power of truth. We are truly almighty. Whoso hath recognized Me will arise and serve Me with such determination that the powers of earth and heaven shall be unable to defeat his purpose.

**39.)** The peoples of the world are fast asleep. Were they to wake from their slumber, they would hasten with eagerness unto God, the All-Knowing, the All-Wise. They would cast away everything they possess, be it all the treasures of the earth, that their Lord may remember them to the extent of addressing to them but one word. Such is the instruction given you by Him Who holdeth the knowledge of things hidden, in a

Tablet which the eye of creation hath not seen, and which is revealed to none except His own Self, the omnipotent Protector of all worlds. So bewildered are they in the drunkenness of their evil desires, that they are powerless to recognize the Lord of all being, Whose voice calleth aloud from every direction: "There is none other God but Me, the Mighty, the All-Wise."

**40.)** Say: Rejoice not in the things ye possess; tonight they are yours, tomorrow others will possess them. Thus warneth you He Who is the All-Knowing, the All-Informed. Say: Can ye claim that what ye own is lasting or secure? Nay! By Myself, the All-Merciful, ye cannot, if ye be of them who judge fairly. The days of your life flee away as a breath of wind, and all your pomp and glory shall be folded up as were the pomp and glory of those gone before you. Reflect, O people! What hath become of your bygone days, your lost centuries? Happy the days that have been consecrated to the remembrance of God, and blessed the hours which have been spent in praise of Him Who is the All-Wise. By My life! Neither the pomp of the mighty, nor the wealth of the rich, nor even the ascendancy of the ungodly will endure. All will perish, at a word from Him. He, verily, is the All-Powerful, the All-Compelling, the Almighty. What advantage is there in the earthly things which men possess? That which shall profit them, they have utterly neglected. Ere long, they will awake from their slumber, and find themselves unable to obtain that which hath escaped them in the days of their Lord, the Almighty, the All-Praised. Did they but know it, they would renounce their all, that their names may be mentioned before His throne. They, verily, are accounted among the dead.

**41.)** Amongst the people is he whose learning hath made him proud, and who hath been debarred thereby from recognizing My Name, the Self-Subsisting; who, when he heareth the tread of sandals following behind him, waxeth greater in his own esteem than Nimrod. Say: O rejected one! Where now is his abode? By God, it is the nethermost fire. Say: O concourse of divines! Hear ye not the shrill voice of My Most Exalted Pen? See ye not this Sun that shineth in refulgent splendour above the All-Glorious Horizon? For how long will ye worship the idols of your evil passions? Forsake your vain imaginings, and turn yourselves unto God, your Everlasting Lord.

**42.)** Endowments dedicated to charity revert to God, the Revealer of Signs. None hath the right to dispose of them without leave from Him Who is the Dawning-place of Revelation. After Him, this authority shall pass to the Aghsan, and after them to the House of Justice—should it be

established in the world by then—that they may use these endowments for the benefit of the Places which have been exalted in this Cause, and for whatsoever hath been enjoined upon them by Him Who is the God of might and power. Otherwise, the endowments shall revert to the people of Baha who speak not except by His leave and judge not save in accordance with what God hath decreed in this Tablet—lo, they are the champions of victory betwixt heaven and earth—that they may use them in the manner that hath been laid down in the Book by God, the Mighty, the Bountiful.

**43.)** Lament not in your hours of trial, neither rejoice therein; seek ye the Middle Way which is the remembrance of Me in your afflictions and reflection over that which may befall you in future. Thus informeth you He Who is the Omniscient, He Who is aware.

**44.)** Shave not your heads; God hath adorned them with hair, and in this there are signs from the Lord of creation to those who reflect upon the requirements of nature. He, verily, is the God of strength and wisdom. Notwithstanding, it is not seemly to let the hair pass beyond the limit of the ears. Thus hath it been decreed by Him Who is the Lord of all worlds.

**45.)** Exile and imprisonment are decreed for the thief, and, on the third offence, place ye a mark upon his brow so that, thus identified, he may not be accepted in the cities of God and His countries. Beware lest, through compassion, ye neglect to carry out the statutes of the religion of God; do that which hath been bidden you by Him Who is compassionate and merciful. We school you with the rod of wisdom and laws, like unto the father who educateth his son, and this for naught but the protection of your own selves and the elevation of your stations. By My life, were ye to discover what We have desired for you in revealing Our holy laws, ye would offer up your very souls for this sacred, this mighty, and most exalted Faith.

**46.)** Whoso wisheth to make use of vessels of silver and gold is at liberty to do so. Take heed lest, when partaking of food, ye plunge your hands into the contents of bowls and platters. Adopt ye such usages as are most in keeping with refinement. He, verily, desireth to see in you the manners of the inmates of Paradise in His mighty and most sublime Kingdom. Hold ye fast unto refinement under all conditions, that your eyes may be preserved from beholding what is repugnant both to your own selves and to the dwellers of Paradise. Should anyone depart

therefrom, his deed shall at that moment be rendered vain; yet should he have good reason, God will excuse him. He, in truth, is the Gracious, the Most Bountiful.

47.) He Who is the Dawning-place of God's Cause hath no partner in the Most Great Infallibility. He it is Who, in the kingdom of creation, is the Manifestation of "He doeth whatsoever He willeth". God hath reserved this distinction unto His own Self, and ordained for none a share in so sublime and transcendent a station. This is the Decree of God, concealed ere now within the veil of impenetrable mystery. We have disclosed it in this Revelation, and have thereby rent asunder the veils of such as have failed to recognize that which the Book of God set forth and who were numbered with the heedless.

48.) Unto every father hath been enjoined the instruction of his son and daughter in the art of reading and writing and in all that hath been laid down in the Holy Tablet. He that putteth away that which is commanded unto him, the Trustees are then to take from him that which is required for their instruction if he be wealthy and, if not, the matter devolveth upon the House of Justice. Verily have We made it a shelter for the poor and needy. He that bringeth up his son or the son of another, it is as though he hath brought up a son of Mine; upon him rest My glory, My loving-kindness, My mercy, that have compassed the world.

49.) God hath imposed a fine on every adulterer and adulteress, to be paid to the House of Justice: nine mithqals of gold, to be doubled if they should repeat the offence. Such is the penalty which He Who is the Lord of Names hath assigned them in this world; and in the world to come He hath ordained for them a humiliating torment. Should anyone be afflicted by a sin, it behoveth him to repent thereof and return unto his Lord. He, verily, granteth forgiveness unto whomsoever He willeth, and none may question that which it pleaseth Him to ordain. He is, in truth, the Ever-Forgiving, the Almighty, the All-Praised.

50.) Beware lest ye be hindered by the veils of glory from partaking of the crystal waters of this living Fountain. Seize ye the chalice of salvation at this dawning in the name of Him Who causeth the day to break, and drink your fill in praise of Him Who is the All-Glorious, the Incomparable.



51.) We have made it lawful for you to listen to music and singing. Take heed, however, lest listening thereto should cause you to overstep the bounds of propriety and dignity. Let your joy be the joy born of My Most Great Name, a Name that bringeth rapture to the heart, and filleth with ecstasy the minds of all who have drawn nigh unto God. We, verily, have made music as a ladder for your souls, a means whereby they may be lifted up unto the realm on high; make it not, therefore, as wings to self and passion. Truly, We are loath to see you numbered with the foolish.

52.) We have decreed that a third part of all fines shall go to the Seat of Justice, and We admonish its men to observe pure justice, that they may expend what is thus accumulated for such purposes as have been enjoined upon them by Him Who is the All-Knowing, the All-Wise. O ye Men of Justice! Be ye, in the realm of God, shepherds unto His sheep and guard them from the ravening wolves that have appeared in disguise, even as ye would guard your own sons. Thus exhorteth you the Counsellor, the Faithful.

53.) Should differences arise amongst you over any matter, refer it to God while the Sun still shineth above the horizon of this Heaven and, when it hath set, refer ye to whatsoever hath been sent down by Him. This, verily, is sufficient unto the peoples of the world. Say: Let not your hearts be perturbed, O people, when the glory of My Presence is withdrawn, and the ocean of My utterance is stilled. In My presence amongst you there is a wisdom, and in My absence there is yet another, inscrutable to all but God, the Incomparable, the All-Knowing. Verily, We behold you from Our realm of glory, and shall aid whosoever will arise for the triumph of Our Cause with the hosts of the Concourse on high and a company of Our favoured angels.

54.) O peoples of the earth! God, the Eternal Truth, is My witness that streams of fresh and soft-flowing waters have gushed from the rocks through the sweetness of the words uttered by your Lord, the Unconstrained; and still ye slumber. Cast away that which ye possess, and, on the wings of detachment, soar beyond all created things. Thus biddeth you the Lord of creation, the movement of Whose Pen hath revolutionized the soul of mankind.

55.) Know ye from what heights your Lord, the All-Glorious, is calling? Think ye that ye have recognized the Pen wherewith your Lord, the Lord of all names, commandeth you? Nay, by My life! Did ye but know

it, ye would renounce the world, and would hasten with your whole hearts to the presence of the Well-Beloved. Your spirits would be so transported by His Word as to throw into commotion the Greater World—how much more this small and petty one! Thus have the showers of My bounty been poured down from the heaven of My loving-kindness, as a token of My grace, that ye may be of the thankful.

**56.)** The penalties for wounding or striking a person depend upon the severity of the injury; for each degree the Lord of Judgement hath prescribed a certain indemnity. He is, in truth, the Ordainer, the Mighty, the Most Exalted. We shall, if it be Our Will, set forth these payments in their just degrees—this is a promise on Our part, and He, verily, is the Keeper of His pledge, the Knower of all things.

**57.)** Verily, it is enjoined upon you to offer a feast, once in every month, though only water be served; for God hath purposed to bind hearts together, albeit through both earthly and heavenly means.

**58.)** Beware lest the desires of the flesh and of a corrupt inclination provoke divisions among you. Be ye as the fingers of one hand, the members of one body. Thus counselleth you the Pen of Revelation, if ye be of them that believe.

**59.)** Consider the mercy of God and His gifts. He enjoineth upon you that which shall profit you, though He Himself can well dispense with all creatures. Your evil doings can never harm Us, neither can your good works profit Us. We summon you wholly for the sake of God. To this every man of understanding and insight will testify.

**60.)** If ye should hunt with beasts or birds of prey, invoke ye the Name of God when ye send them to pursue their quarry; for then whatever they catch shall be lawful unto you, even should ye find it to have died. He, verily, is the Omniscient, the All-Informed. Take heed, however, that ye hunt not to excess. Tread ye the path of justice and equity in all things. Thus biddeth you He Who is the Dawning-place of Revelation, would that ye might comprehend.

**61.)** God hath bidden you to show forth kindness towards My kindred, but He hath granted them no right to the property of others. He, verily, is self-sufficient, above any need of His creatures.

**62.)** Should anyone intentionally destroy a house by fire, him also shall ye burn; should anyone deliberately take another's life, him also shall ye put to death. Take ye hold of the precepts of God with all your strength and power, and abandon the ways of the ignorant. Should ye condemn the arsonist and the murderer to life imprisonment, it would be permissible according to the provisions of the Book. He, verily, hath power to ordain whatsoever He pleaseth.

**63.)** God hath prescribed matrimony unto you. Beware that ye take not unto yourselves more wives than two. Whoso contenteth himself with a single partner from among the maidservants of God, both he and she shall live in tranquillity. And he who would take into his service a maid may do so with propriety. Such is the ordinance which, in truth and justice, hath been recorded by the Pen of Revelation. Enter into wedlock, O people, that ye may bring forth one who will make mention of Me amid My servants. This is My bidding unto you; hold fast to it as an assistance to yourselves.

**64.)** O people of the world! Follow not the promptings of the self, for it summoneth insistently to wickedness and lust; follow, rather, Him Who is the Possessor of all created things, Who biddeth you to show forth piety, and manifest the fear of God. He, verily, is independent of all His creatures. Take heed not to stir up mischief in the land after it hath been set in order. Whoso acteth in this way is not of Us, and We are quit of him. Such is the command which hath, through the power of truth, been made manifest from the heaven of Revelation.

**65.)** It hath been laid down in the Bayan that marriage is dependent upon the consent of both parties. Desiring to establish love, unity and harmony amidst Our servants, We have conditioned it, once the couple's wish is known, upon the permission of their parents, lest enmity and rancour should arise amongst them. And in this We have yet other purposes. Thus hath Our commandment been ordained.

**66.)** No marriage may be contracted without payment of a dowry, which hath been fixed for city-dwellers at nineteen mithqals of pure gold, and for village-dwellers at the same amount in silver. Whoso wisheth to increase this sum, it is forbidden him to exceed the limit of ninety-five mithqals. Thus hath the command been writ in majesty and power. If he content himself, however, with a payment of the lowest level, it shall be better for him according to the Book. God, verily,

enricheth whomsoever He willeth through both heavenly and earthly means, and He, in truth, hath power over all things.

67.) It hath been decreed by God that, should any one of His servants intend to travel, he must fix for his wife a time when he will return home. If he return by the promised time, he will have obeyed the bidding of his Lord and shall be numbered by the Pen of His behest among the righteous; otherwise, if there be good reason for delay, he must inform his wife and make the utmost endeavour to return to her. Should neither of these eventualities occur, it behoveth her to wait for a period of nine months, after which there is no impediment to her taking another husband; but should she wait longer, God, verily, loveth those women and men who show forth patience. Obey ye My commandments, and follow not the ungodly, they who have been reckoned as sinners in God's Holy Tablet. If, during the period of her waiting, word should reach her from her husband, she should choose the course that is praiseworthy. He, of a truth, desireth that His servants and His handmaids should be at peace with one another; take heed lest ye do aught that may provoke intransigence amongst you. Thus hath the decree been fixed and the promise come to pass. If, however, news should reach her of her husband's death or murder, and be confirmed by general report, or by the testimony of two just witnesses, it behoveth her to remain single; then, upon completion of the fixed number of months, she is free to adopt the course of her choosing. Such is the bidding of Him Who is mighty and powerful in His command.

68.) Should resentment or antipathy arise between husband and wife, he is not to divorce her but to bide in patience throughout the course of one whole year, that perchance the fragrance of affection may be renewed between them. If, upon the completion of this period, their love hath not returned, it is permissible for divorce to take place. God's wisdom, verily, hath encompassed all things. The Lord hath prohibited, in a Tablet inscribed by the Pen of His command, the practice to which ye formerly had recourse when thrice ye had divorced a woman. This He hath done as a favour on His part, that ye may be accounted among the thankful. He who hath divorced his wife may choose, upon the passing of each month, to remarry her when there is mutual affection and consent, so long as she hath not taken another husband. Should she have wed again, then, by this other union, the separation is confirmed and the matter is concluded unless, clearly, her circumstances change. Thus hath the decree been inscribed with majesty in this glorious Tablet by Him Who is the Dawning-place of Beauty.

69.) If the wife accompany her husband on a journey, and differences arise between them on the way, he is required to provide her with her expenses for one whole year, and either to return her whence she came or to entrust her, together with the necessities for her journey, to a dependable person who is to escort her home. Thy Lord, verily, ordaineth as He pleaseth, by virtue of a sovereignty that overshadoweth the peoples of the earth.

70.) Should a woman be divorced in consequence of a proven act of infidelity, she shall receive no maintenance during her period of waiting. Thus hath the day-star of Our commandment shone forth resplendent from the firmament of justice. Truly, the Lord loveth union and harmony and abhorreth separation and divorce. Live ye one with another, O people, in radiance and joy. By My life! All that are on earth shall pass away, while good deeds alone shall endure; to the truth of My words God doth Himself bear witness. Compose your differences, O My servants; then heed ye the admonition of Our Pen of Glory and follow not the arrogant and wayward.

71.) Take heed lest the world beguile you as it beguiled the people who went before you! Observe ye the statutes and precepts of your Lord, and walk ye in this Way which hath been laid out before you in righteousness and truth. They who eschew iniquity and error, who adhere to virtue, are, in the sight of the one true God, among the choicest of His creatures; their names are extolled by the Concourse of the realms above, and by those who dwell in this Tabernacle which hath been raised in the name of God.

72.) It is forbidden you to trade in slaves, be they men or women. It is not for him who is himself a servant to buy another of God's servants, and this hath been prohibited in His Holy Tablet. Thus, by His mercy, hath the commandment been recorded by the Pen of justice. Let no man exalt himself above another; all are but bondslaves before the Lord, and all exemplify the truth that there is none other God but Him. He, verily, is the All-Wise, Whose wisdom encompasseth all things.

73.) Adorn yourselves with the raiment of goodly deeds. He whose deeds attain unto God's good pleasure is assuredly of the people of Baha and is remembered before His throne. Assist ye the Lord of all creation with works of righteousness, and also through wisdom and utterance. Thus, indeed, have ye been commanded in most of the Tablets by Him Who is the All-Merciful. He, truly, is cognizant of what I

say. Let none contend with another, and let no soul slay another; this, verily, is that which was forbidden you in a Book that hath lain concealed within the Tabernacle of glory. What! Would ye kill him whom God hath quickened, whom He hath endowed with spirit through a breath from Him? Grievous then would be your trespass before His throne! Fear God, and lift not the hand of injustice and oppression to destroy what He hath Himself raised up; nay, walk ye in the way of God, the True One. No sooner did the hosts of true knowledge appear, bearing the standards of Divine utterance, than the tribes of the religions were put to flight, save only those who willed to drink from the stream of everlasting life in a Paradise created by the breath of the All-Glorious.

**74.)** God hath decreed, in token of His mercy unto His creatures, that semen is not unclean. Yield thanks unto Him with joy and radiance, and follow not such as are remote from the Dawning-place of His nearness. Arise ye, under all conditions, to render service to the Cause, for God will assuredly assist you through the power of His sovereignty which overshadoweth the worlds. Cleave ye unto the cord of refinement with such tenacity as to allow no trace of dirt to be seen upon your garments. Such is the injunction of One Who is sanctified above all refinement. Whoso falleth short of this standard with good reason shall incur no blame. God, verily, is the Forgiving, the Merciful. Wash ye every soiled thing with water that hath undergone no alteration in any one of the three respects; take heed not to use water that hath been altered through exposure to the air or to some other agent. Be ye the very essence of cleanliness amongst mankind. This, truly, is what your Lord, the Incomparable, the All-Wise, desireth for you.

**75.)** God hath, likewise, as a bounty from His presence, abolished the concept of "uncleanness", whereby divers things and peoples have been held to be impure. He, of a certainty, is the Ever-Forgiving, the Most Generous. Verily, all created things were immersed in the sea of purification when, on that first day of Ridvan, We shed upon the whole of creation the splendours of Our most excellent Names and Our most exalted Attributes. This, verily, is a token of My loving providence, which hath encompassed all the worlds. Consort ye then with the followers of all religions, and proclaim ye the Cause of your Lord, the Most Compassionate; this is the very crown of deeds, if ye be of them who understand.

**76.)** God hath enjoined upon you to observe the utmost cleanliness, to the extent of washing what is soiled with dust, let alone with hardened

dirt and similar defilement. Fear Him, and be of those who are pure. Should the garb of anyone be visibly sullied, his prayers shall not ascend to God, and the celestial Concourse will turn away from him. Make use of rose-water, and of pure perfume; this, indeed, is that which God hath loved from the beginning that hath no beginning, in order that there may be diffused from you what your Lord, the Incomparable, the All-Wise, desireth.

**77.)** God hath relieved you of the ordinance laid down in the Bayan concerning the destruction of books. We have permitted you to read such sciences as are profitable unto you, not such as end in idle disputation; better is this for you, if ye be of them that comprehend.

**78.)** O kings of the earth! He Who is the sovereign Lord of all is come. The Kingdom is God's, the omnipotent Protector, the Self-Subsisting. Worship none but God, and, with radiant hearts, lift up your faces unto your Lord, the Lord of all names. This is a Revelation to which whatever ye possess can never be compared, could ye but know it.

**79.)** We see you rejoicing in that which ye have amassed for others and shutting out yourselves from the worlds which naught except My guarded Tablet can reckon. The treasures ye have laid up have drawn you far away from your ultimate objective. This ill beseemeth you, could ye but understand it. Wash from your hearts all earthly defilements, and hasten to enter the Kingdom of your Lord, the Creator of earth and heaven, Who caused the world to tremble and all its peoples to wail, except them that have renounced all things and clung to that which the Hidden Tablet hath ordained.

**80.)** This is the Day in which He Who held converse with God hath attained the light of the Ancient of Days, and quaffed the pure waters of reunion from this Cup that hath caused the seas to swell. Say: By the one true God! Sinai is circling round the Dayspring of Revelation, while from the heights of the Kingdom the Voice of the Spirit of God is heard proclaiming: "Bestir yourselves, ye proud ones of the earth, and hasten ye unto Him." Carmel hath, in this Day, hastened in longing adoration to attain His court, whilst from the heart of Zion there cometh the cry: "The promise is fulfilled. That which had been announced in the holy Writ of God, the Most Exalted, the Almighty, the Best-Beloved, is made manifest."

**81.)** O kings of the earth! The Most Great Law hath been revealed in this Spot, this scene of transcendent splendour. Every hidden thing hath been brought to light by virtue of the Will of the Supreme Ordainer, He Who hath ushered in the Last Hour, through Whom the Moon hath been cleft, and every irrevocable decree expounded.

**82.)** Ye are but vassals, O kings of the earth! He Who is the King of Kings hath appeared, arrayed in His most wondrous glory, and is summoning you unto Himself, the Help in Peril, the Self-Subsisting. Take heed lest pride deter you from recognizing the Source of Revelation, lest the things of this world shut you out as by a veil from Him Who is the Creator of heaven. Arise, and serve Him Who is the Desire of all nations, Who hath created you through a word from Him, and ordained you to be, for all time, the emblems of His sovereignty.

**83.)** By the righteousness of God! It is not Our wish to lay hands on your kingdoms. Our mission is to seize and possess the hearts of men. Upon them the eyes of Baha are fastened. To this testifieth the Kingdom of Names, could ye but comprehend it. Whoso followeth his Lord will renounce the world and all that is therein; how much greater, then, must be the detachment of Him Who holdeth so august a station! Forsake your palaces, and haste ye to gain admittance into His Kingdom. This, indeed, will profit you both in this world and in the next. To this testifieth the Lord of the realm on high, did ye but know it.

**84.)** How great the blessedness that awaiteth the king who will arise to aid My Cause in My kingdom, who will detach himself from all else but Me! Such a king is numbered with the companions of the Crimson Ark—the Ark which God hath prepared for the people of Baha. All must glorify his name, must reverence his station, and aid him to unlock the cities with the keys of My Name, the omnipotent Protector of all that inhabit the visible and invisible kingdoms. Such a king is the very eye of mankind, the luminous ornament on the brow of creation, the fountainhead of blessings unto the whole world. Offer up, O people of Baha, your substance, nay your very lives, for his assistance.

**85.)** O Emperor of Austria! He Who is the Dayspring of God's Light dwelt in the prison of Akka at the time when thou didst set forth to visit the Aqsa Mosque. Thou passed Him by, and inquired not about Him by Whom every house is exalted and every lofty gate unlocked. We, verily, made it a place whereunto the world should turn, that they might remember Me, and yet thou hast rejected Him Who is the Object of this



remembrance, when He appeared with the Kingdom of God, thy Lord and the Lord of the worlds. We have been with thee at all times, and found thee clinging unto the Branch and heedless of the Root. Thy Lord, verily, is a witness unto what I say. We grieved to see thee circle round Our Name, whilst unaware of Us, though We were before thy face. Open thine eyes, that thou mayest behold this glorious Vision, and recognize Him Whom thou invokest in the daytime and in the night season, and gaze on the Light that shineth above this luminous Horizon.

**86.)** Say: O King of Berlin! Give ear unto the Voice calling from this manifest Temple: "Verily, there is none other God but Me, the Everlasting, the Peerless, the Ancient of Days." Take heed lest pride debar thee from recognizing the Dayspring of Divine Revelation, lest earthly desires shut thee out, as by a veil, from the Lord of the Throne above and of the earth below. Thus counselleth thee the Pen of the Most High. He, verily, is the Most Gracious, the All-Bountiful. Do thou remember the one (Napoleon III) whose power transcended thy power, and whose station excelled thy station. Where is he? Whither are gone the things he possessed? Take warning, and be not of them that are fast asleep. He it was who cast the Tablet of God behind him when We made known unto him what the hosts of tyranny had caused Us to suffer. Wherefore, disgrace assailed him from all sides, and he went down to dust in great loss. Think deeply, O King, concerning him, and concerning them who, like unto thee, have conquered cities and ruled over men. The All-Merciful brought them down from their palaces to their graves. Be warned, be of them who reflect.

**87.)** We have asked nothing from you. For the sake of God We, verily, exhort you, and will be patient as We have been patient in that which hath befallen Us at your hands, O concourse of kings!

**88.)** Harken ye, O Rulers of America and the Presidents of the Republics therein, unto that which the Dove is warbling on the Branch of Eternity: "There is none other God but Me, the Ever-Abiding, the Forgiving, the All-Bountiful." Adorn ye the temple of dominion with the ornament of justice and of the fear of God, and its head with the crown of the remembrance of your Lord, the Creator of the heavens. Thus counselleth you He Who is the Dayspring of Names, as bidden by Him Who is the All-Knowing, the All-Wise. The Promised One hath appeared in this glorified Station, whereat all beings, both seen and unseen, have rejoiced. Take ye advantage of the Day of God. Verily, to meet Him is better for you than all that whereon the sun shineth, could ye but know it. O concourse of rulers! Give ear unto that which hath

been raised from the Dayspring of Grandeur: "Verily, there is none other God but Me, the Lord of Utterance, the All-Knowing." Bind ye the broken with the hands of justice, and crush the oppressor who flourisheth with the rod of the commandments of your Lord, the Ordainer, the All-Wise.

89.) O people of Constantinople! Lo, from your midst We hear the baleful hooting of the owl. Hath the drunkenness of passion laid hold upon you, or is it that ye are sunk in heedlessness? O Spot that art situate on the shores of the two seas! The throne of tyranny hath, verily, been established upon thee, and the flame of hatred hath been kindled within thy bosom, in such wise that the Concourse on high and they who circle around the Exalted Throne have wailed and lamented. We behold in thee the foolish ruling over the wise, and darkness vaunting itself against the light. Thou art indeed filled with manifest pride. Hath thine outward splendour made thee vainglorious? By Him Who is the Lord of mankind! It shall soon perish, and thy daughters and thy widows and all the kindreds that dwell within thee shall lament. Thus informeth thee the All-Knowing, the All-Wise.

90.) O banks of the Rhine! We have seen you covered with gore, inasmuch as the swords of retribution were drawn against you; and you shall have another turn. And We hear the lamentations of Berlin, though she be today in conspicuous glory.

91.) Let nothing grieve thee, O Land of Ta, for God hath chosen thee to be the source of the joy of all mankind. He shall, if it be His Will, bless thy throne with one who will rule with justice, who will gather together the flock of God which the wolves have scattered. Such a ruler will, with joy and gladness, turn his face towards, and extend his favours unto, the people of Baha. He indeed is accounted in the sight of God as a jewel among men. Upon him rest forever the glory of God and the glory of all that dwell in the kingdom of His revelation.

92.) Rejoice with great joy, for God hath made thee Tihiran "the Dayspring of His light", inasmuch as within thee was born the Manifestation of His Glory. Be thou glad for this name that hath been conferred upon thee—a name through which the Day-Star of grace hath shed its splendour, through which both earth and heaven have been illumined.

93.) Erelong will the state of affairs within thee be changed, and the reins of power fall into the hands of the people. Verily, thy Lord is the All-Knowing. His authority embraceth all things. Rest thou assured in the gracious favour of thy Lord. The eye of His loving-kindness shall everlastingly be directed towards thee. The day is approaching when thy agitation will have been transmuted into peace and quiet calm. Thus hath it been decreed in the wondrous Book.

94.) O Land of Kha! We hear from thee the voice of heroes, raised in glorification of thy Lord, the All-Possessing, the Most Exalted. Blessed the day on which the banners of the divine Names shall be upraised in the kingdom of creation in My Name, the All-Glorious. On that day the faithful shall rejoice in the victory of God, and the disbelievers shall lament.

95.) None must contend with those who wield authority over the people; leave unto them that which is theirs, and direct your attention to men's hearts.

96.) O Most Mighty Ocean! Sprinkle upon the nations that with which Thou hast been charged by Him Who is the Sovereign of Eternity, and adorn the temples of all the dwellers of the earth with the vesture of His laws of Khurasan through which all hearts will rejoice and all eyes be brightened.

97.) Should anyone acquire one hundred mithqals of gold, nineteen mithqals thereof are God's and to be rendered unto Him, the Fashioner of earth and heaven. Take heed, O people, lest ye deprive yourselves of so great a bounty. This We have commanded you, though We are well able to dispense with you and with all who are in the heavens and on earth; in it there are benefits and wisdoms beyond the ken of anyone but God, the Omniscient, the All-Informed. Say: By this means He hath desired to purify what ye possess and to enable you to draw nigh unto such stations as none can comprehend save those whom God hath willed. He, in truth, is the Beneficent, the Gracious, the Bountiful. O people! Deal not faithlessly with the Right of God, nor, without His leave, make free with its disposal. Thus hath His commandment been established in the holy Tablets, and in this exalted Book. He who dealeth faithlessly with God shall in justice meet with faithlessness himself; he, however, who acteth in accordance with God's bidding shall receive a blessing from the heaven of the bounty of his Lord, the Gracious, the Bestower, the Generous, the Ancient of Days. He, verily,

hath willed for you that which is yet beyond your knowledge, but which shall be known to you when, after this fleeting life, your souls soar heavenwards and the trappings of your earthly joys are folded up. Thus admonisheth you He in Whose possession is the Guarded Tablet.

**98.)** Various petitions have come before Our throne from the believers, concerning laws from God, the Lord of the seen and the unseen, the Lord of all worlds. We have, in consequence, revealed this Holy Tablet and arrayed it with the mantle of His Law that haply the people may keep the commandments of their Lord. Similar requests had been made of Us over several previous years but We had, in Our wisdom, withheld Our Pen until, in recent days, letters arrived from a number of the friends, and We have therefore responded, through the power of truth, with that which shall quicken the hearts of men.

**99.)** Say: O leaders of religion! Weigh not the Book of God with such standards and sciences as are current amongst you, for the Book itself is the unerring Balance established amongst men. In this most perfect Balance whatsoever the peoples and kindreds of the earth possess must be weighed, while the measure of its weight should be tested according to its own standard, did ye but know it.

**100.)** The eye of My loving-kindness weepeth sore over you, inasmuch as ye have failed to recognize the One upon Whom ye have been calling in the daytime and in the night season, at even and at morn. Advance, O people, with snow-white faces and radiant hearts, unto the blest and crimson Spot, wherein the Sadratu'l-Muntaha is calling: "Verily, there is none other God beside Me, the Omnipotent Protector, the Self-Subsisting!"

**101.)** O ye leaders of religion! Who is the man amongst you that can rival Me in vision or insight? Where is he to be found that dareth to claim to be My equal in utterance or wisdom? No, by My Lord, the All-Merciful! All on the earth shall pass away; and this is the face of your Lord, the Almighty, the Well-Beloved.

**102.)** We have decreed, O people, that the highest and last end of all learning be the recognition of Him Who is the Object of all knowledge; and yet, behold how ye have allowed your learning to shut you out, as by a veil, from Him Who is the Dayspring of this Light, through Whom every hidden thing hath been revealed. Could ye but discover the source whence the splendour of this utterance is diffused, ye would cast

away the peoples of the world and all that they possess, and would draw nigh unto this most blessed Seat of glory.

**103.)** Say: This, verily, is the heaven in which the Mother Book is treasured, could ye but comprehend it. He it is Who hath caused the Rock to shout, and the Burning Bush to lift up its voice, upon the Mount rising above the Holy Land, and proclaim: "The Kingdom is God's, the sovereign Lord of all, the All-Powerful, the Loving!"

**104.)** We have not entered any school, nor read any of your dissertations. Incline your ears to the words of this unlettered One, wherewith He summoneth you unto God, the Ever-Abiding. Better is this for you than all the treasures of the earth, could ye but comprehend it.

**105.)** Whoso interpreteth what hath been sent down from the heaven of Revelation, and altereth its evident meaning, he, verily, is of them that have perverted the Sublime Word of God, and is of the lost ones in the Lucid Book.

**106.)** It hath been enjoined upon you to pare your nails, to bathe yourselves each week in water that covereth your bodies, and to clean yourselves with whatsoever ye have formerly employed. Take heed lest through negligence ye fail to observe that which hath been prescribed unto you by Him Who is the Incomparable, the Gracious. Immerse yourselves in clean water; it is not permissible to bathe yourselves in water that hath already been used. See that ye approach not the public pools of Persian baths; whoso maketh his way toward such baths will smell their fetid odour ere he entereth therein. Shun them, O people, and be not of those who ignominiously accept such vileness. In truth, they are as sinks of foulness and contamination, if ye be of them that apprehend. Avoid ye likewise the malodorous pools in the courtyards of Persian homes, and be ye of the pure and sanctified. Truly, We desire to behold you as manifestations of paradise on earth, that there may be diffused from you such fragrance as shall rejoice the hearts of the favoured of God. If the bather, instead of entering the water, wash himself by pouring it upon his body, it shall be better for him and shall absolve him of the need for bodily immersion. The Lord, verily, hath willed, as a bounty from His presence, to make life easier for you that ye may be of those who are truly thankful.

**107.)** It is forbidden you to wed your fathers' wives. We shrink, for very shame, from treating of the subject of boys. Fear ye the Merciful, O peoples of the world! Commit not that which is forbidden you in Our Holy Tablet, and be not of those who rove distractedly in the wilderness of their desires.

**108.)** To none is it permitted to mutter sacred verses before the public gaze as he walketh in the street or marketplace; nay rather, if he wish to magnify the Lord, it behoveth him to do so in such places as have been erected for this purpose, or in his own home. This is more in keeping with sincerity and godliness. Thus hath the sun of Our commandment shone forth above the horizon of Our utterance. Blessed, then, be those who do Our bidding.

**109.)** Unto everyone hath been enjoined the writing of a will. The testator should head this document with the adornment of the Most Great Name, bear witness therein unto the oneness of God in the Dayspring of His Revelation, and make mention, as he may wish, of that which is praiseworthy, so that it may be a testimony for him in the kingdoms of Revelation and Creation and a treasure with his Lord, the Supreme Protector, the Faithful.

**110.)** All Feasts have attained their consummation in the two Most Great Festivals, and in the two other Festivals that fall on the twin days—the first of the Most Great Festivals being those days whereon the All-Merciful shed upon the whole of creation the effulgent glory of His most excellent Names and His most exalted Attributes, and the second being that day on which We raised up the One Who announced unto mankind the glad tidings of this Name, through which the dead have been resurrected and all who are in the heavens and on earth have been gathered together. Thus hath it been decreed by Him Who is the Ordainer, the Omniscient.

**111.)** Happy the one who entereth upon the first day of the month of Baha, the day which God hath consecrated to this Great Name. And blessed be he who evidenceth on this day the bounties that God hath bestowed upon him; he, verily, is of those who show forth thanks to God through actions betokening the Lord's munificence which hath encompassed all the worlds. Say: This day, verily, is the crown of all the months and the source thereof, the day on which the breath of life is wafted over all created things. Great is the blessedness of him who

greeteth it with radiance and joy. We testify that he is, in truth, among those who are blissful.

**112.)** Say: The Most Great Festival is, indeed, the King of Festivals. Call ye to mind, O people, the bounty which God hath conferred upon you. Ye were sunk in slumber, and lo! He aroused you by the reviving breezes of His Revelation, and made known unto you His manifest and undeviating Path.

**113.)** Resort ye, in times of sickness, to competent physicians; We have not set aside the use of material means, rather have We confirmed it through this Pen, which God hath made to be the Dawning-place of His shining and glorious Cause.

**114.)** God had formerly laid upon each one of the believers the duty of offering before Our throne priceless gifts from among his possessions. Now, in token of Our gracious favour, We have absolved them of this obligation. He, of a truth, is the Most Generous, the All-Bountiful.

**115.)** Blessed is he who, at the hour of dawn, centering his thoughts on God, occupied with His remembrance, and supplicating His forgiveness, directeth his steps to the Mashriqu'l-Adhkar and, entering therein, seateth himself in silence to listen to the verses of God, the Sovereign, the Mighty, the All-Praised. Say: The Mashriqu'l-Adhkar is each and every building which hath been erected in cities and villages for the celebration of My praise. Such is the name by which it hath been designated before the throne of glory, were ye of those who understand.

**116.)** They who recite the verses of the All-Merciful in the most melodious of tones will perceive in them that with which the sovereignty of earth and heaven can never be compared. From them they will inhale the divine fragrance of My worlds—worlds which today none can discern save those who have been endowed with vision through this sublime, this beauteous Revelation. Say: These verses draw hearts that are pure unto those spiritual worlds that can neither be expressed in words nor intimated by allusion. Blessed be those who hearken.

**117.)** Assist ye, O My people, My chosen servants who have arisen to make mention of Me among My creatures and to exalt My Word throughout My realm. These, truly, are the stars of the heaven of My loving providence and the lamps of My guidance unto all mankind. But

he whose words conflict with that which hath been sent down in My Holy Tablets is not of Me. Beware lest ye follow any impious pretender. These Tablets are embellished with the seal of Him Who causeth the dawn to appear, Who lifteth up His voice between the heavens and the earth. Lay hold on this Sure Handle and on the Cord of My mighty and unassailable Cause.

**118.)** The Lord hath granted leave to whosoever desireth it that he be instructed in the divers tongues of the world that he may deliver the Message of the Cause of God throughout the East and throughout the West, that he make mention of Him amidst the kindreds and peoples of the world in such wise that hearts may revive and the mouldering bone be quickened.

**119.)** It is inadmissible that man, who hath been endowed with reason, should consume that which stealeth it away. Nay, rather it behoveth him to comport himself in a manner worthy of the human station, and not in accordance with the misdeeds of every heedless and wavering soul.

**120.)** Adorn your heads with the garlands of trustworthiness and fidelity, your hearts with the attire of the fear of God, your tongues with absolute truthfulness, your bodies with the vesture of courtesy. These are in truth seemly adornings unto the temple of man, if ye be of them that reflect. Cling, O ye people of Baha, to the cord of servitude unto God, the True One, for thereby your stations shall be made manifest, your names written and preserved, your ranks raised and your memory exalted in the Preserved Tablet. Beware lest the dwellers on earth hinder you from this glorious and exalted station. Thus have We exhorted you in most of Our Epistles and now in this, Our Holy Tablet, above which hath beamed the Day-Star of the Laws of the Lord, your God, the Powerful, the All-Wise.

**121.)** When the ocean of My presence hath ebbed and the Book of My Revelation is ended, turn your faces toward Him Whom God hath purposed, Who hath branched from this Ancient Root.

**122.)** Consider the pettiness of men's minds. They ask for that which injureth them, and cast away the thing that profiteth them. They are, indeed, of those that are far astray. We find some men desiring liberty, and priding themselves therein. Such men are in the depths of ignorance.



**123.)** Liberty must, in the end, lead to sedition, whose flames none can quench. Thus warneth you He Who is the Reckoner, the All-Knowing. Know ye that the embodiment of liberty and its symbol is the animal. That which beseemeth man is submission unto such restraints as will protect him from his own ignorance, and guard him against the harm of the mischief-maker. Liberty causeth man to overstep the bounds of propriety, and to infringe on the dignity of his station. It debaseth him to the level of extreme depravity and wickedness.

**124.)** Regard men as a flock of sheep that need a shepherd for their protection. This, verily, is the truth, the certain truth. We approve of liberty in certain circumstances, and refuse to sanction it in others. We, verily, are the All-Knowing.

**125.)** Say: True liberty consisteth in man's submission unto My commandments, little as ye know it. Were men to observe that which We have sent down unto them from the Heaven of Revelation, they would, of a certainty, attain unto perfect liberty. Happy is the man that hath apprehended the Purpose of God in whatever He hath revealed from the Heaven of His Will that pervadeth all created things. Say: The liberty that profiteth you is to be found nowhere except in complete servitude unto God, the Eternal Truth. Whoso hath tasted of its sweetness will refuse to barter it for all the dominion of earth and heaven.

**126.)** In the Bayan it had been forbidden you to ask Us questions. The Lord hath now relieved you of this prohibition, that ye may be free to ask what you need to ask, but not such idle questions as those on which the men of former times were wont to dwell. Fear God, and be ye of the righteous! Ask ye that which shall be of profit to you in the Cause of God and His dominion, for the portals of His tender compassion have been opened before all who dwell in heaven and on earth.

**127.)** The number of months in a year, appointed in the Book of God, is nineteen. Of these the first hath been adorned with this Name which overshadoweth the whole of creation.

**128.)** The Lord hath decreed that the dead should be interred in coffins made of crystal, of hard, resistant stone, or of wood that is both fine and durable, and that graven rings should be placed upon their fingers. He, verily, is the Supreme Ordainer, the One apprised of all.

**129.)** The inscription on these rings should read, for men: "Unto God belongeth all that is in the heavens and on the earth and whatsoever is between them, and He, in truth, hath knowledge of all things"; and for women: "Unto God belongeth the dominion of the heavens and the earth and whatsoever is between them, and He, in truth, is potent over all things". These are the verses that were revealed aforetime, but lo, the Point of the Bayan now calleth out, exclaiming, "O Best-Beloved of the worlds! Reveal Thou in their stead such words as will waft the fragrance of Thy gracious favours over all mankind. We have announced unto everyone that one single word from Thee excelleth all that hath been sent down in the Bayan. Thou, indeed, hast power to do what pleaseth Thee. Deprive not Thy servants of the overflowing bounties of the ocean of Thy mercy! Thou, in truth, art He Whose grace is infinite." Behold, We have hearkened to His call, and now fulfil His wish. He, verily, is the Best-Beloved, the Answerer of prayers. If the following verse, which hath at this moment been sent down by God, be engraved upon the burial-rings of both men and women, it shall be better for them; We, of a certainty, are the Supreme Ordainer: "I came forth from God, and return unto Him, detached from all save Him, holding fast to His Name, the Merciful, the Compassionate." Thus doth the Lord single out whomsoever He desireth for a bounty from His presence. He is, in very truth, the God of might and power.

**130.)** The Lord hath decreed, moreover, that the deceased should be enfolded in five sheets of silk or cotton. For those whose means are limited a single sheet of either fabric will suffice. Thus hath it been ordained by Him Who is the All-Knowing, the All-Informed. It is forbidden you to transport the body of the deceased a greater distance than one hour's journey from the city; rather should it be interred, with radiance and serenity, in a nearby place.

**131.)** God hath removed the restrictions on travel that had been imposed in the Bayan. He, verily, is the Unconstrained; He doeth as He pleaseth and ordaineth whatsoever He willeth.

**132.)** O peoples of the world! Give ear unto the call of Him Who is the Lord of Names, Who proclaimeth unto you from His habitation in the Most Great Prison: "Verily, no God is there but Me, the Powerful, the Mighty, the All-Subduing, the Most Exalted, the Omniscient, the All-Wise." In truth, there is no God but Him, the Omnipotent Ruler of the worlds. Were it His Will, He would, through but a single word proceeding from His presence, lay hold on all mankind. Beware lest ye hesitate in your acceptance of this Cause—a Cause before which the

Concourse on high and the dwellers of the Cities of Names have bowed down. Fear God, and be not of those who are shut out as by a veil. Burn ye away the veils with the fire of My love, and dispel ye the mists of vain imaginings by the power of this Name through which We have subdued the entire creation.

**133.)** Raise up and exalt the two Houses in the Twin Hallowed Spots, and the other sites wherein the throne of your Lord, the All-Merciful, hath been established. Thus commandeth you the Lord of every understanding heart.

**134.)** Be watchful lest the concerns and preoccupations of this world prevent you from observing that which hath been enjoined upon you by Him Who is the Mighty, the Faithful. Be ye the embodiments of such steadfastness amidst mankind that ye will not be kept back from God by the doubts of those who disbelieved in Him when He manifested Himself, invested with a mighty sovereignty. Take heed lest ye be prevented by aught that hath been recorded in the Book from hearkening unto this, the Living Book, Who proclaimeth the truth: "Verily, there is no God but Me, the Most Excellent, the All-Praised." Look ye with the eye of equity upon Him Who hath descended from the heaven of Divine will and power, and be not of those who act unjustly.

**135.)** Call then to mind these words which have streamed forth, in tribute to this Revelation, from the Pen of Him Who was My Herald, and consider what the hands of the oppressors have wrought throughout My days. Truly they are numbered with the lost. He said: "Should ye attain the presence of Him Whom We shall make manifest, beseech ye God, in His bounty, to grant that He might deign to seat Himself upon your couches, for that act in itself would confer upon you matchless and surpassing honour. Should He drink a cup of water in your homes, this would be of greater consequence for you than your proffering unto every soul, nay unto every created thing, the water of its very life. Know this, O ye My servants!"

**136.)** Such are the words with which My Forerunner hath extolled My Being, could ye but understand. Whoso reflecteth upon these verses, and realizeth what hidden pearls have been enshrined within them, will, by the righteousness of God, perceive the fragrance of the All-Merciful wafting from the direction of this Prison and will, with his whole heart, hasten unto Him with such ardent longing that the hosts of earth and heaven would be powerless to deter him. Say: This is a

Revelation around which every proof and testimony doth circle. Thus hath it been sent down by your Lord, the God of Mercy, if ye be of them that judge aright. Say: This is the very soul of all Scriptures which hath been breathed into the Pen of the Most High, causing all created beings to be dumbfounded, save only those who have been enraptured by the gentle breezes of My loving-kindness and the sweet savours of My bounties which have pervaded the whole of creation.

**137.)** O people of the Bayan! Fear ye the Most Merciful and consider what He hath revealed in another passage. He said: "The Qiblih is indeed He Whom God will make manifest; whenever He moveth, it moveth, until He shall come to rest." Thus was it set down by the Supreme Ordainer when He desired to make mention of this Most Great Beauty. Meditate on this, O people, and be not of them that wander distraught in the wilderness of error. If ye reject Him at the bidding of your idle fancies, where then is the Qiblih to which ye will turn, O assemblage of the heedless? Ponder ye this verse, and judge equitably before God, that haply ye may glean the pearls of mysteries from the ocean that surgeth in My Name, the All-Glorious, the Most High.

**138.)** Let none, in this Day, hold fast to aught save that which hath been manifested in this Revelation. Such is the decree of God, aforetime and hereafter—a decree wherewith the Scriptures of the Messengers of old have been adorned. Such is the admonition of the Lord, aforetime and hereafter—an admonition wherewith the preamble to the Book of Life hath been embellished, did ye but perceive it. Such is the commandment of the Lord, aforetime and hereafter; beware lest ye choose instead the part of ignominy and abasement. Naught shall avail you in this Day but God, nor is there any refuge to flee to save Him, the Omniscient, the All-Wise. Whoso hath known Me hath known the Goal of all desire, and whoso hath turned unto Me hath turned unto the Object of all adoration. Thus hath it been set forth in the Book, and thus hath it been decreed by God, the Lord of all worlds. To read but one of the verses of My Revelation is better than to peruse the Scriptures of both the former and latter generations. This is the Utterance of the All-Merciful, would that ye had ears to hear! Say: This is the essence of knowledge, did ye but understand.

**139.)** And now consider what hath been revealed in yet another passage, that perchance ye may forsake your own concepts and set your faces towards God, the Lord of being. He+F1 hath said: "It is unlawful to enter into marriage save with a believer in the Bayan. Should only

one party to a marriage embrace this Cause, his or her possessions will become unlawful to the other, until such time as the latter hath converted. This law, of the Bab however, will only take effect after the exaltation of the Cause of Him Whom We shall manifest in truth, or of that which hath already been made manifest in justice. Ere this, ye are at liberty to enter into wedlock as ye wish, that haply by this means ye may exalt the Cause of God." Thus hath the Nightingale sung with sweet melody upon the celestial bough, in praise of its Lord, the All-Merciful. Well is it with them that hearken.

**140.)** O people of the Bayan, I adjure you by your Lord, the God of mercy, to look with the eye of fairness upon this utterance which hath been sent down through the power of truth, and not to be of those who see the testimony of God yet reject and deny it. They, in truth, are of those who will assuredly perish. The Point of the Bayan hath explicitly made mention in this verse of the exaltation of My Cause before His own Cause; unto this will testify every just and understanding mind. As ye can readily witness in this day, its exaltation is such as none can deny save those whose eyes are drunken in this mortal life and whom a humiliating chastisement awaiteth in the life to come.

**141.)** Say: By the righteousness of God! I, verily, am His Best-Beloved; and at this moment He listeneth to these verses descending from the Heaven of Revelation and bewaileth the wrongs ye have committed in these days. Fear God, and join not with the aggressor. Say: O people, should ye choose to disbelieve in Him, refrain at least from rising up against Him. By God! Sufficient are the hosts of tyranny that are leagued against Him!

**142.)** Verily, He revealed certain laws so that, in this Dispensation, the Pen of the Most High might have no need to move in aught but the glorification of His own transcendent Station and His most effulgent Beauty. Since, however, We have wished to evidence Our bounty unto you, We have, through the power of truth, set forth these laws with clarity and mitigated what We desire you to observe. He, verily, is the Munificent, the Generous.

**143.)** He hath previously made known unto you that which would be uttered by this Dayspring of Divine wisdom. He said, and He speaketh the truth: "He is the One Who will under all conditions proclaim: 'Verily, there is none other God besides Me, the One, the Incomparable, the Omniscient, the All-Informed.'" This is a station which God hath

assigned exclusively to this sublime, this unique and wondrous Revelation. This is a token of His bounteous favour, if ye be of them who comprehend, and a sign of His irresistible decree. This is His Most Great Name, His Most Exalted Word, and the Dayspring of His Most Excellent Titles, if ye could understand. Nay more, through Him every Fountainhead, every Dawning-place of Divine guidance is made manifest. Reflect, O people, on that which hath been sent down in truth; ponder thereon, and be not of the transgressors.

**144.)** Consort with all religions with amity and concord, that they may inhale from you the sweet fragrance of God. Beware lest amidst men the flame of foolish ignorance overpower you. All things proceed from God and unto Him they return. He is the source of all things and in Him all things are ended.

**145.)** Take heed that ye enter no house in the absence of its owner, except with his permission. Comport yourselves with propriety under all conditions, and be not numbered with the wayward.

**146.)** It hath been enjoined upon you to purify your means of sustenance and other such things through payment of Zakat. Thus hath it been prescribed in this exalted Tablet by Him Who is the Revealer of verses. We shall, if it be God's will and purpose, set forth erelong the measure of its assessment. He, verily, expoundeth whatsoever He desireth by virtue of His own knowledge, and He, of a truth, is Omniscient and All-Wise.

**147.)** It is unlawful to beg, and it is forbidden to give to him who beggeth. All have been enjoined to earn a living, and as for those who are incapable of doing so, it is incumbent on the Deputies of God and on the wealthy to make adequate provision for them. Keep ye the statutes and commandments of God; nay, guard them as ye would your very eyes, and be not of those who suffer grievous loss.

**148.)** Ye have been forbidden in the Book of God to engage in contention and conflict, to strike another, or to commit similar acts whereby hearts and souls may be saddened. A fine of nineteen mithqals of gold had formerly been prescribed by Him Who is the Lord of all mankind for anyone who was the cause of sadness to another; in this Dispensation, however, He hath absolved you thereof and exhorteth you to show forth righteousness and piety. Such is the commandment which He hath enjoined upon you in this resplendent Tablet. Wish not

for others what ye wish not for yourselves; fear God, and be not of the prideful. Ye are all created out of water, and unto dust shall ye return. Reflect upon the end that awaiteth you, and walk not in the ways of the oppressor. Give ear unto the verses of God which He Who is the sacred Lote-Tree reciteth unto you. They are assuredly the infallible balance, established by God, the Lord of this world and the next. Through them the soul of man is caused to wing its flight towards the Dayspring of Revelation, and the heart of every true believer is suffused with light. Such are the laws which God hath enjoined upon you, such His commandments prescribed unto you in His Holy Tablet; obey them with joy and gladness, for this is best for you, did ye but know.

**149.)** Recite ye the verses of God every morn and eventide. Whoso faileth to recite them hath not been faithful to the Covenant of God and His Testament, and whoso turneth away from these holy verses in this Day is of those who throughout eternity have turned away from God. Fear ye God, O My servants, one and all. Pride not yourselves on much reading of the verses or on a multitude of pious acts by night and day; for were a man to read a single verse with joy and radiance it would be better for him than to read with lassitude all the Holy Books of God, the Help in Peril, the Self-Subsisting. Read ye the sacred verses in such measure that ye be not overcome by languor and despondency. Lay not upon your souls that which will weary them and weigh them down, but rather what will lighten and uplift them, so that they may soar on the wings of the Divine verses towards the Dawning-place of His manifest signs; this will draw you nearer to God, did ye but comprehend.

**150.)** Teach your children the verses revealed from the heaven of majesty and power, so that, in most melodious tones, they may recite the Tablets of the All-Merciful in the alcoves within the Mashriqu'l-Adhkars. Whoever hath been transported by the rapture born of adoration for My Name, the Most Compassionate, will recite the verses of God in such wise as to captivate the hearts of those yet wrapped in slumber. Well is it with him who hath quaffed the Mystic Wine of everlasting life from the utterance of his merciful Lord in My Name—a Name through which every lofty and majestic mountain hath been reduced to dust.

**151.)** Ye have been enjoined to renew the furnishings of your homes after the passing of each nineteen years; thus hath it been ordained by One Who is Omniscient and All-Perceiving. He, verily, is desirous of refinement, both for you yourselves and for all that ye possess; lay not aside the fear of God and be not of the negligent. Whoso findeth that his

means are insufficient to this purpose hath been excused by God, the Ever-Forgiving, the Most Bounteous.

**152.)** Wash your feet once every day in summer, and once every three days during winter.

**153.)** Should anyone wax angry with you, respond to him with gentleness; and should anyone upbraid you, forbear to upbraid him in return, but leave him to himself and put your trust in God, the omnipotent Avenger, the Lord of might and justice.

**154.)** Ye have been prohibited from making use of pulpits. Whoso wisheth to recite unto you the verses of his Lord, let him sit on a chair placed upon a dais, that he may make mention of God, his Lord, and the Lord of all mankind. It is pleasing to God that ye should seat yourselves on chairs and benches as a mark of honour for the love ye bear for Him and for the Manifestation of His glorious and resplendent Cause.

**155.)** Gambling and the use of opium have been forbidden unto you. Eschew them both, O people, and be not of those who transgress. Beware of using any substance that induceth sluggishness and torpor in the human temple and inflicteth harm upon the body. We, verily, desire for you naught save what shall profit you, and to this bear witness all created things, had ye but ears to hear.

**156.)** Whensoever ye be invited to a banquet or festive occasion, respond with joy and gladness, and whoever fulfilleth his promise will be safe from reproof. This is a Day on which each of God's wise decrees hath been expounded.

**157.)** Behold, the "mystery of the Great Reversal in the Sign of the Sovereign" hath now been made manifest. Well is it with him whom God hath aided to recognize the "Six" raised up by virtue of this "Upright Alif"; he, verily, is of those whose faith is true. How many the outwardly pious who have turned away, and how many the wayward who have drawn nigh, exclaiming: "All praise be to Thee, O Thou the Desire of the worlds!" In truth, it is in the hand of God to give what He willeth to whomsoever He willeth, and to withhold what He pleaseth from whomsoever He may wish. He knoweth the inner secrets of the hearts and the meaning hidden in a mocker's wink. How many an embodiment of heedlessness who came unto Us with purity of heart



have We established upon the seat of Our acceptance; and how many an exponent of wisdom have We in all justice consigned to the fire. We are, in truth, the One to judge. He it is Who is the manifestation of "God doeth whatsoever He pleaseth", and abideth upon the throne of "He ordaineth whatsoever He chooseth".

**158.)** Blessed is the one who discovereth the fragrance of inner meanings from the traces of this Pen through whose movement the breezes of God are wafted over the entire creation, and through whose stillness the very essence of tranquility appeareth in the realm of being. Glorified be the All-Merciful, the Revealer of so inestimable a bounty. Say: Because He bore injustice, justice hath appeared on earth, and because He accepted abasement, the majesty of God hath shone forth amidst mankind.

**159.)** It hath been forbidden you to carry arms unless essential, and permitted you to attire yourselves in silk. The Lord hath relieved you, as a bounty on His part, of the restrictions that formerly applied to clothing and to the trim of the beard. He, verily, is the Ordainer, the Omniscient. Let there be naught in your demeanour of which sound and upright minds would disapprove, and make not yourselves the playthings of the ignorant. Well is it with him who hath adorned himself with the vesture of seemly conduct and a praiseworthy character. He is assuredly reckoned with those who aid their Lord through distinctive and outstanding deeds.

**160.)** Promote ye the development of the cities of God and His countries, and glorify Him therein in the joyous accents of His well-favoured ones. In truth, the hearts of men are edified through the power of the tongue, even as houses and cities are built up by the hand and other means. We have assigned to every end a means for its accomplishment; avail yourselves thereof, and place your trust and confidence in God, the Omniscient, the All-Wise.

**161.)** Blessed is the man that hath acknowledged his belief in God and in His signs, and recognized that "He shall not be asked of His doings". Such a recognition hath been made by God the ornament of every belief and its very foundation. Upon it must depend the acceptance of every goodly deed. Fasten your eyes upon it, that haply the whisperings of the rebellious may not cause you to slip.

**162.)** Were He to decree as lawful the thing which from time immemorial had been forbidden, and forbid that which had, at all times, been regarded as lawful, to none is given the right to question His authority. Whoso will hesitate, though it be for less than a moment, should be regarded as a transgressor.

**163.)** Whoso hath not recognized this sublime and fundamental verity, and hath failed to attain this most exalted station, the winds of doubt will agitate him, and the sayings of the infidels will distract his soul. He that hath acknowledged this principle will be endowed with the most perfect constancy. All honour to this all-glorious station, the remembrance of which adorneth every exalted Tablet. Such is the teaching which God bestoweth on you, a teaching that will deliver you from all manner of doubt and perplexity, and enable you to attain unto salvation in both this world and in the next. He, verily, is the Ever-Forgiving, the Most Bountiful. He it is Who hath sent forth the Messengers, and sent down the Books to proclaim "There is none other God but Me, the Almighty, the All-Wise".

**164.)** O Land of Kaf and Ra! We, verily, behold thee in a state displeasing unto God, and see proceeding from thee that which is inscrutable to anyone save Him, the Omniscient, the All-Informed; and We perceive that which secretly and stealthily diffuseth from thee. With Us is the knowledge of all things, inscribed in a lucid Tablet. Sorrow not for that which hath befallen thee. Erelong will God raise up within thee men endued with mighty valour, who will magnify My Name with such constancy that neither will they be deterred by the evil suggestions of the divines, nor will they be kept back by the insinuations of the sowers of doubt. With their own eyes will they behold God, and with their own lives will they render Him victorious. These, truly, are of those who are steadfast.

**165.)** O concourse of divines! When My verses were sent down, and My clear tokens were revealed, We found you behind the veils. This, verily, is a strange thing. Ye glory in My Name, yet ye recognized Me not at the time your Lord, the All-Merciful, appeared amongst you with proof and testimony. We have rent the veils asunder. Beware lest ye shut out the people by yet another veil. Pluck asunder the chains of vain imaginings, in the name of the Lord of all men, and be not of the deceitful. Should ye turn unto God and embrace His Cause, spread not disorder within it, and measure not the Book of God with your selfish desires. This, verily, is the counsel of God aforetime and hereafter, and to this God's

witnesses and chosen ones, yea, each and every one of Us, do solemnly attest.

**166.)** Call ye to mind the shaykh whose name was Muhammad-Hasan, who ranked among the most learned divines of his day. When the True One was made manifest, this shaykh, along with others of his calling, rejected Him, while a sifter of wheat and barley accepted Him and turned unto the Lord. Though he was occupied both night and day in setting down what he conceived to be the laws and ordinances of God, yet when He Who is the Unconstrained appeared, not one letter thereof availed him, or he would not have turned away from a Countenance that hath illumined the faces of the well-favoured of the Lord. Had ye believed in God when He revealed Himself, the people would not have turned aside from Him, nor would the things ye witness today have befallen Us. Fear God, and be not of the heedless.

**167.)** Beware lest any name debar you from Him Who is the Possessor of all names, or any word shut you out from this Remembrance of God, this Source of Wisdom amongst you. Turn unto God and seek His protection, O concourse of divines, and make not of yourselves a veil between Me and My creatures. Thus doth your Lord admonish you, and command you to be just, lest your works should come to naught and ye yourselves be oblivious of your plight. Shall he who denieth this Cause be able to vindicate the truth of any cause throughout creation? Nay, by Him Who is the Fashioner of the universe! Yet the people are wrapped in a palpable veil. Say: Through this Cause the day-star of testimony hath dawned, and the luminary of proof hath shed its radiance upon all that dwell on earth. Fear God, O men of insight, and be not of those who disbelieve in Me. Take heed lest the word "Prophet" withhold you from this Most Great Announcement, or any reference to "Vicegerency" debar you from the sovereignty of Him Who is the Vicegerent of God, which overshadoweth all the worlds. Every name hath been created by His Word, and every cause is dependent on His irresistible, His mighty and wondrous Cause. Say: This is the Day of God, the Day on which naught shall be mentioned save His own Self, the omnipotent Protector of all worlds. This is the Cause that hath made all your superstitions and idols to tremble.

**168.)** We, verily, see amongst you him who taketh hold of the Book of God and citeth from it proofs and arguments wherewith to repudiate his Lord, even as the followers of every other Faith sought reasons in their Holy Books for refuting Him Who is the Help in Peril, the Self-Subsisting. Say: God, the True One, is My witness that neither the

Scriptures of the world, nor all the books and writings in existence, shall, in this Day, avail you aught without this, the Living Book, Who proclaimeth in the midmost heart of creation: "Verily, there is none other God but Me, the All-Knowing, the All-Wise."

**169.)** O concourse of divines! Beware lest ye be the cause of strife in the land, even as ye were the cause of the repudiation of the Faith in its early days. Gather the people around this Word that hath made the pebbles to cry out: "The Kingdom is God's, the Dawning-place of all signs!" Thus doth your Lord admonish you, as a bounty on His part; He, of a truth, is the Ever-Forgiving, the Most Generous.

**170.)** Call ye to mind Karim, and how, when We summoned him unto God, he waxed disdainful, prompted by his own desires; yet We had sent him that which was a solace to the eye of proof in the world of being and the fulfilment of God's testimony to all the denizens of earth and heaven. As a token of the grace of Him Who is the All-Possessing, the Most High, We bade him embrace the Truth. But he turned away until, as an act of justice from God, angels of wrath laid hold upon him. Unto this We truly were a witness.

**171.)** Tear the veils asunder in such wise that the inmates of the Kingdom will hear them being rent. This is the command of God, in days gone by and for those to come. Blessed the man that observeth that whereunto he was bidden, and woe betide the negligent.

**172.)** We, of a certainty, have had no purpose in this earthly realm save to make God manifest and to reveal His sovereignty; sufficient unto Me is God for a witness. We, of a certainty, have had no intent in the celestial Kingdom but to exalt His Cause and glorify His praise; sufficient unto Me is God for a protector. We, of a certainty, have had no desire in the Dominion on high except to extol God and what hath been sent down by Him; sufficient unto Me is God for a helper.

**173.)** Happy are ye, O ye the learned ones in Baha. By the Lord! Ye are the billows of the Most Mighty Ocean, the stars of the firmament of Glory, the standards of triumph waving betwixt earth and heaven. Ye are the manifestations of steadfastness amidst men and the daysprings of Divine Utterance to all that dwell on earth. Well is it with him that turneth unto you, and woe betide the froward. This day, it behoveth whoso hath quaffed the Mystic Wine of everlasting life from the Hands of the loving-kindness of the Lord his God, the Merciful, to pulsate even

as the throbbing artery in the body of mankind, that through him may be quickened the world and every crumbling bone.

**174.)** O people of the world! When the Mystic Dove will have winged its flight from its Sanctuary of Praise and sought its far-off goal, its hidden habitation, refer ye whatsoever ye understand not in the Book to Him Who hath branched from this mighty Stock.

**175.)** O Pen of the Most High! Move Thou upon the Tablet at the bidding of Thy Lord, the Creator of the Heavens, and tell of the time when He Who is the Dayspring of Divine Unity purposed to direct His steps towards the School of Transcendent Oneness; haply the pure in heart may gain thereby a glimpse, be it as small as a needle's eye, of the mysteries of Thy Lord, the Almighty, the Omniscient, that lie concealed behind the veils. Say: We, indeed, set foot within the School of inner meaning and explanation when all created things were unaware. We saw the words sent down by Him Who is the All-Merciful, and We accepted the verses of God, the Help in Peril, the Self-Subsisting, which He+F1 presented unto Us, and hearkened unto that which He had solemnly affirmed in the Tablet. This we assuredly did behold. And We assented to His wish through Our behest, for truly We are potent to command.

**176.)** O people of the Bayan! We, verily, set foot within the School of God when ye lay slumbering; and We perused the Tablet while ye were fast asleep. By the one true God! We read the Tablet ere it was revealed, while ye were unaware, and We had perfect knowledge of the Book when ye were yet unborn. These words are to your measure, not to God's. To this testifieth that which is enshrined within His knowledge, if ye be of them that comprehend; and to this the tongue of the Almighty doth bear witness, if ye be of those who understand. I swear by God, were We to lift the veil, ye would be dumbfounded.

**177.)** Take heed that ye dispute not idly concerning the Almighty and His Cause, for lo! He hath appeared amongst you invested with a Revelation so great as to encompass all things, whether of the past or of the future. Were We to address Our theme by speaking in the language of the inmates of the Kingdom, We would say: "In truth, God created that School ere He created heaven and earth, and We entered it before the letters B and E were joined and knit together." Such is the language of Our servants in Our Kingdom; consider what the tongue of the dwellers of Our exalted Dominion would utter, for We have taught

them Our knowledge and have revealed to them whatever had lain hidden in God's wisdom. Imagine then what the Tongue of Might and Grandeur would utter in His All-Glorious Abode!

**178.)** This is not a Cause which may be made a plaything for your idle fancies, nor is it a field for the foolish and faint of heart. By God, this is the arena of insight and detachment, of vision and upliftment, where none may spur on their chargers save the valiant horsemen of the Merciful, who have severed all attachment to the world of being. These, truly, are they that render God victorious on earth, and are the dawning-places of His sovereign might amidst mankind.

**179.)** Beware lest aught that hath been revealed in the Bayan should keep you from your Lord, the Most Compassionate. God is My witness that the Bayan was sent down for no other purpose than to celebrate My praise, did ye but know! In it the pure in heart will find only the fragrance of My love, only My Name that overshadoweth all that seeth and is seen. Say: Turn ye, O people, unto that which hath proceeded from My Most Exalted Pen. Should ye inhale therefrom the fragrance of God, set not yourselves against Him, nor deny yourselves a portion of His gracious favour and His manifold bestowals. Thus doth your Lord admonish you; He, verily, is the Counsellor, the Omniscient.

**180.)** Whatsoever ye understand not in the Bayan, ask it of God, your Lord and the Lord of your forefathers. Should He so desire, He will expound for you that which is revealed therein, and disclose to you the pearls of Divine knowledge and wisdom that lie concealed within the ocean of its words. He, verily, is supreme over all names; no God is there but Him, the Help in Peril, the Self-Subsisting.

**181.)** The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System—the like of which mortal eyes have never witnessed.

**182.)** Immerse yourselves in the ocean of My words, that ye may unravel its secrets, and discover all the pearls of wisdom that lie hid in its depths. Take heed that ye do not vacillate in your determination to embrace the truth of this Cause—a Cause through which the potentialities of the might of God have been revealed, and His sovereignty established. With faces beaming with joy, hasten ye unto Him. This is the changeless Faith of God, eternal in the past, eternal in

the future. Let him that seeketh, attain it; and as to him that hath refused to seek it—verily, God is Self-Sufficient, above any need of His creatures.

**183.)** Say: This is the infallible Balance which the Hand of God is holding, in which all who are in the heavens and all who are on the earth are weighed, and their fate determined, if ye be of them that believe and recognize this truth. Say: This is the Most Great Testimony, by which the validity of every proof throughout the ages hath been established, would that ye might be assured thereof. Say: Through it the poor have been enriched, the learned enlightened, and the seekers enabled to ascend unto the presence of God. Beware lest ye make it a cause of dissension amongst you. Be ye as firmly settled as the immovable mountain in the Cause of your Lord, the Mighty, the Loving.

**184.)** Say: O source of perversion! Abandon thy wilful blindness, and speak forth the truth amidst the people. I swear by God that I have wept for thee to see thee following thy selfish passions and renouncing Him Who fashioned thee and brought thee into being. Call to mind the tender mercy of thy Lord, and remember how We nurtured thee by day and by night for service to the Cause. Fear God, and be thou of the truly repentant. Granted that the people were confused about thy station, is it conceivable that thou thyself art similarly confused? Tremble before thy Lord and recall the days when thou didst stand before Our throne, and didst write down the verses that We dictated unto thee—verses sent down by God, the Omnipotent Protector, the Lord of might and power. Beware lest the fire of thy presumptuousness debar thee from attaining to God's Holy Court. Turn unto Him, and fear not because of thy deeds. He, in truth, forgiveth whomsoever He desireth as a bounty on His part; no God is there but Him, the Ever-Forgiving, the All-Bounteous. We admonish thee solely for the sake of God. Shouldst thou accept this counsel, thou wilt have acted to thine own behoof; and shouldst thou reject it, thy Lord, verily, can well dispense with thee, and with all those who, in manifest delusion, have followed thee. Behold! God hath laid hold on him who led thee astray. Return unto God, humble, submissive and lowly; verily, He will put away from thee thy sins, for thy Lord, of a certainty, is the Forgiving, the Mighty, the All-Merciful.

**185.)** This is the Counsel of God; would that thou mightest heed it! This is the Bounty of God; would that thou mightest receive it! This is the Utterance of God; if only thou wouldst apprehend it! This is the Treasure of God; if only thou couldst understand!

186.) This is a Book which hath become the Lamp of the Eternal unto the world, and His straight, undeviating Path amidst the peoples of the earth. Say: This is the Dayspring of Divine knowledge, if ye be of them that understand, and the Dawning-place of God's commandments, if ye be of those who comprehend.

187.) Burden not an animal with more than it can bear. We, truly, have prohibited such treatment through a most binding interdiction in the Book. Be ye the embodiments of justice and fairness amidst all creation.

188.) Should anyone unintentionally take another's life, it is incumbent upon him to render to the family of the deceased an indemnity of one hundred mithqals of gold. Observe ye that which hath been enjoined upon you in this Tablet, and be not of those who overstep its limits.

189.) O members of parliaments throughout the world! Select ye a single language for the use of all on earth, and adopt ye likewise a common script. God, verily, maketh plain for you that which shall profit you and enable you to be independent of others. He, of a truth, is the Most Bountiful, the All-Knowing, the All-Informed. This will be the cause of unity, could ye but comprehend it, and the greatest instrument for promoting harmony and civilization, would that ye might understand! We have appointed two signs for the coming of age of the human race: the first, which is the most firm foundation, We have set down in other of Our Tablets, while the second hath been revealed in this wondrous Book.

190.) It hath been forbidden you to smoke opium. We, truly, have prohibited this practice through a most binding interdiction in the Book. Should anyone partake thereof, assuredly he is not of Me. Fear God, O ye endued with understanding!

## Wisdom of the Successor to Baha'u'llah, his Son Abdu'l- Baha



## Tablets of the Divine Plan

*TABLETS OF THE DIVINE PLAN,  
Abdu'l-Baha, (Baha'i Publishing Trust, U.S., 1993).)*

1

TABLET  
TO THE BAHÁ'IS  
OF THE  
NORTHEASTERN STATES

Revealed on March 26, 1916,  
in Abdu'l-Baha's room at the house  
in Bahji, addressed to the Baha'is of nine  
Northeastern States of the United States:  
Maine, Massachusetts, New Hampshire,  
Rhode Island, Connecticut, Vermont,  
Pennsylvania, New Jersey  
and New York.

O ye heavenly heralds:

THESE are the days of Naw-Ruz. I am always thinking  
of those kind friends! I beg for each and all of  
you confirmations and assistance from the threshold of  
oneness, so that those gatherings may become ignited  
like unto candles, in the republics of America, enkindling  
the light of the love of God in the hearts; thus the  
rays of the heavenly teachings may begem and brighten  
the states of America like the infinitude of immensity  
with the stars of the Most Great Guidance.

The Northeastern States on the shores of the Atlantic  
--Maine, New Hampshire, Massachusetts, Rhode  
Island, Connecticut, Vermont, Pennsylvania, New Jersey  
and New York--in some of these states believers are  
found, but in some of the cities of these states up to this  
date people are not yet illumined with the lights of the  
Kingdom and are not aware of the heavenly teachings;  
therefore, whenever it is possible for each one of you,

hasten ye to those cities and shine forth like unto the stars with the light of the Most Great Guidance. God says in the glorious Qur'an: "The soil was black and dried. Then we caused the rain to descend upon it and immediately it became green, verdant, and every kind of plant sprouted up luxuriantly." +F1 In other words, He says the earth is black, but when the spring showers descend upon it that black soil is quickened, and variegated flowers are pushed forth. This means the souls of humanity belonging to the world of nature are black like unto the soil. But when the heavenly outpourings descend and the radiant effulgences appear, the hearts are resuscitated, are liberated from the darkness of nature and the flowers of divine mysteries grow and become luxuriant. Consequently man must become the cause of the illumination of the world of humanity and propagate the holy teachings revealed in the sacred books through the divine inspiration. It is stated in the blessed Gospel: Travel ye toward the East and toward the West and enlighten the people with the light of the Most Great Guidance, so that they may take a portion and share of eternal life. +F2 Praise be to God, that the Northeastern States are in the utmost capacity. Because the ground is rich, the rain of the divine outpouring is descending. Now you must become heavenly farmers and scatter pure seeds in the prepared soil. The harvest of every other seed is limited, but the bounty and the blessing of the seed of the divine teachings is unlimited. Throughout the coming centuries and cycles many harvests will be gathered. Consider the work of former generations.

+F1 Qur'an 22:5.

+F2 Cf. Mark 16:15.

During the lifetime of Jesus Christ the believing, firm souls were few and numbered, but the heavenly blessings descended so plentifully that in a number of years countless souls entered beneath the shadow of the Gospel. God has said in the Qur'an: "One grain will bring forth seven sheaves, and every sheaf shall contain one hundred grains." +F3 In other words, one grain will become seven hundred; and if God so wills He will double these also. It has often happened that one blessed soul

has become the cause of the guidance of a nation. Now  
 we must not consider our ability and capacity, nay,  
 rather, we must fix our gaze upon the favors and bounties  
 of God, in these days, Who has made of the drop a  
 sea, and of the atom a sun.  
 Upon you be greeting and praise!

+F3 Cf. Qur'an 2:261.

## 2

TABLET  
 TO THE BAHÁ'IS  
 OF THE  
 SOUTHERN STATES

Revealed on March 27, 1916,  
 in the garden adjacent to the Shrine of  
 Baha'u'llah, addressed to the Baha'is of  
 sixteen Southern States of the United States:  
 Delaware, Maryland, Virginia, West  
 Virginia, North Carolina, South Carolina,  
 Georgia, Florida, Alabama, Mississippi,  
 Tennessee, Kentucky, Louisiana,  
 Arkansas, Oklahoma and Texas.

{~

O ye heralds of the Kingdom of God:

A FEW days ago an epistle was written to those divine  
 believers, but because these days are the days of  
 Naw-Ruz, you have come to my mind and I am sending  
 you this greeting for this glorious feast. All the days  
 are blessed, but this feast is the national fete of Persia.  
 The Persians have been holding it for several thousand  
 years past. In reality every day which man passes in the {~  
 mention of God, the diffusion of the fragrances of God  
 and calling the people to the Kingdom of God, that day  
 is his feast. Praise be to God that you are occupied in the  
 service of the Kingdom of God and are engaged in the  
 promulgation of the religion of God by day and by  
 night. Therefore all your days are feast days. There is no  
 doubt that the assistance and the bestowal of God shall  
 descend upon you.

In the Southern States of the United States, the friends are few, that is, in Delaware, Maryland, Virginia, {~ West Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee, Kentucky, Louisiana, Arkansas, Oklahoma and Texas.

Consequently you must either go yourselves or send a number of blessed souls to those states, so that they may guide the people to the Kingdom of Heaven. One of the holy Manifestations, addressing a believing soul, has said that, if a person become the cause of the illumination of one soul, it is better than a boundless treasury.

"O Ali! If God guide, through thee, one soul, it is better for thee than all the riches!" Again He says, "Direct us to the straight path!" +F1 that is, Show us the right road. It is also mentioned in the Gospel: Travel ye to all parts of the world and give ye the glad tidings of the appearance of the Kingdom of God. +F2 {~

In brief, I hope you will display in this respect the greatest effort and magnanimity. It is assured that you will become assisted and confirmed. A person declaring the glad tidings of the appearance of the realities and significances of the Kingdom is like unto a farmer who scatters pure seeds in the rich soil. The spring cloud will pour upon them the rain of bounty, and unquestionably the station of the farmer will be raised in the estimation of the lord of the village, and many harvests will be gathered.

Therefore, ye friends of God! Appreciate ye the {~ value of this time and be ye engaged in the sowing of the seeds, so that you may find the heavenly blessing and the lordly bestowal. Upon you be Baha'u'l-Abha!

+F1 Qur'an 1:6.

+F2 Cf. Mark 16:15.

Revealed on March 29, 1916,  
outside the house in Bahji, and addressed to  
the Baha'is of twelve Central States of the  
United States: Michigan, Wisconsin, Illinois,  
Indiana, Ohio, Minnesota, Iowa, Missouri,  
North Dakota, South Dakota,  
Nebraska and Kansas.

O ye heavenly souls, O ye spiritual  
assemblies, O ye lordly meetings:

+N2

FOR some time past correspondence has been delayed,  
and this has been on account of the difficulty of  
mailing and receiving letters. But because at present a  
number of facilities are obtainable, therefore, I am engaged  
in writing you this brief epistle so that my heart  
and soul may obtain joy and fragrance through the remembrance  
of the friends. Continually this wanderer  
supplicates and entreats at the threshold of His Holiness  
the One and begs assistance, bounty and heavenly confirmations  
in behalf of the believers. You are always in~  
my thoughts. You are not nor shall you ever be forgotten.  
I hope by the favor of His Holiness the Almighty  
that day by day you may add to your faith, assurance,  
firmness and steadfastness, and become instruments for  
the promotion of the holy fragrances.

Although in the states of Illinois, Wisconsin, Ohio,  
Michigan and Minnesota--praise be to God--believers  
are found who are associating with each other in the  
utmost firmness and steadfastness--day and night they  
have no other intention save the diffusion of the fragrances  
of God, they have no other hope except the promotion  
of the heavenly teachings, like the candles they  
are burning with the light of the love of God, and like  
thankful birds are singing songs, spirit-imparting, joy-creating,  
in the rose garden of the knowledge of God--  
yet in the states of Indiana, Iowa, Missouri, North Dakota,  
South Dakota, Nebraska and Kansas few of the  
believers exist. So far the summons of the Kingdom of  
God and the proclamation of the oneness of the world  
of humanity has not been made in these states systematically  
and enthusiastically. Blessed souls and detached

teachers have not traveled through these parts repeatedly;  
therefore these states are still in a state of heedlessness.

Through the efforts of the friends of God souls  
must be likewise enkindled in these states, with the fire{~  
of the love of God and attracted to the Kingdom of  
God, so that section may also become illumined and the  
soul imparting breeze of the rose garden of the Kingdom  
may perfume the nostrils of the inhabitants. Therefore,  
if it is possible, send to those parts teachers who are severed  
from all else save God, sanctified and pure. If these  
teachers be in the utmost state of attraction, in a short  
time great results will be forthcoming. The sons and  
daughters of the kingdom are like unto the real farmers.  
Through whichever state or country they pass they display  
self-sacrifice and sow divine seeds. From that seed  
harvests are produced. On this subject it is revealed in  
the glorious Gospel: When the pure seeds are scattered  
in the good ground heavenly blessing and benediction  
is obtained.+F1 I hope that you may become assisted and  
confirmed, and never lose courage in the promotion of  
the divine teachings. Day by day may you add to your  
effort, exertion, and magnanimity.  
Upon you be greeting and praise!

+F1 Cf. Matthew 13:23.

## 4

TABLET  
TO THE BAHÁ'IS  
OF THE  
WESTERN STATES

Revealed on April 1, 1916,  
in Abdu'l-Bahá's room at the house in Bahjí,  
addressed to the Baha'is of eleven Western  
States of the United States: New Mexico,  
Colorado, Arizona, Nevada, California,  
Wyoming, Utah, Montana, Idaho,  
Oregon and Washington.

He is God!  
O ye sons and daughters of the Kingdom:

DAY and night I have no other occupation than the remembrance of the friends, praying from the depth of my heart in their behalf, begging for them confirmation from the Kingdom of God and supplicating the direct effect of the breaths of the Holy Spirit. I am hopeful from the favors of His Highness the Lord of Bestowals, that the friends of God during such a time may become the secret cause of the illumination of the hearts of humanity, breathing the breath of life upon the spirits --whose praiseworthy results may become conducive to the glory and exaltation of humankind throughout all eternity. Although in some of the Western States, like California, Oregon, Washington and Colorado, the fragrances of holiness are diffused, numerous souls have taken a share and a portion from the fountain of everlasting life, they have obtained heavenly benediction,{~ have drunk an overflowing cup from the wine of the love of God and have hearkened to the melody of the Supreme Concourse--yet in the states of New Mexico, Wyoming, Montana, Idaho, Utah, Arizona and Nevada,

the lamp of the love of God is not ignited in a befitting and behooving manner, and the call of the Kingdom of God has not been raised. Now, if it is possible, show ye an effort in this direction. Either travel yourselves, personally, throughout those states or choose others and send them, so that they may teach the souls. For the present those states are like unto dead bodies: they must breathe into them the breath of life and bestow upon them a heavenly spirit. Like unto the stars they must shine in that horizon and thus the rays of the Sun of Reality may also illumine those states.

God says in the great Qur'an: "Verily God is the helper of those who have believed. He will lead them from darkness into light." +F1 This means: God loves the believers, consequently He will deliver them from darkness and bring them into the world of light.

It is also recorded in the blessed Gospel: Travel ye throughout the world and call ye the people to the Kingdom of God. +F2 Now this is the time that you may arise and perform this most great service and become{~ the cause of the guidance of innumerable souls. Thus

through this superhuman service the rays of peace and  
conciliation may illumine and enlighten all the regions  
and the world of humanity may find peace and composure.

During my stay in America I cried out in every  
meeting and summoned the people to the propagation

+F1 Qur'an 2:257.

+F2 Cf. Mark 16:15.

of the ideals of universal peace. I said plainly that the  
continent of Europe had become like unto an arsenal  
and its conflagration was dependent upon one spark,  
and that in the coming years, or within two years, all  
that which is recorded in the Revelation of John and the  
Book of Daniel would become fulfilled and come to  
pass. This matter, in all probability, was published in the  
San Francisco Bulletin, October 12, 1912. You may refer  
to it, so that the truth may become clear and manifest;  
thus ye may fully realize that this is the time for the  
diffusion of the fragrances.

The magnanimity of man must be heavenly or, in  
other words, it must be assisted by the divine confirmation,  
so that he may become the cause of the illumination  
of the world of humanity.

Upon you be greeting and praise!

## 5

TABLET  
TO THE BAHÁ'IS  
OF CANADA  
AND GREENLAND

Revealed on April 5, 1916,  
in the garden adjacent to the Shrine of  
Baha'u'llah, and addressed to the Baha'is of  
Canada--Newfoundland, Prince Edward  
Island, Nova Scotia, New Brunswick,  
Quebec, Saskatchewan, Manitoba,  
Ontario, Alberta, British Columbia,  
Yukon, Mackenzie, Keewatin,



Ungava, Franklin Islands--  
and Greenland.

He is God!

O ye daughters and sons of the Kingdom:

ALTHOUGH in most of the states and cities of the United States, praise be to God, His fragrances are diffused, and souls unnumbered are turning their faces and advancing toward the Kingdom of God, yet in some of the states the Standard of Unity is not yet upraised as it should be, nor are the mysteries of the Holy Books, such as the Bible, the Gospel, and the Qur'an, unraveled.

Through the concerted efforts of all the friends the Standard of Unity must needs be unfurled in those states, and the divine teachings promoted, so that these states may also receive their portion of the heavenly bestowals and a share of the Most Great Guidance. Likewise in the provinces of Canada, such as Newfoundland, Prince Edward Island, Nova Scotia, New Brunswick, Quebec, Ontario, Manitoba, Saskatchewan, Alberta, British Columbia, Ungava, Keewatin, Mackenzie, Yukon, and the Franklin Islands in the Arctic Circle --the believers of God must become self-sacrificing and like unto the candles of guidance become ignited in the provinces of Canada. Should they show forth such a magnanimity, it is assured that they will obtain universal divine confirmations, the heavenly cohorts will reinforce them uninterruptedly, and a most great victory will be obtained. God willing, the call of the Kingdom may reach the ears of the Eskimos, the inhabitants of the Islands of Franklin in the north of Canada, as well as Greenland. Should the fire of the love of God be kindled in Greenland, all the ice of that country will be melted, and its cold weather become temperate--that is, if the hearts be touched with the heat of the love of God, that territory will become a divine rose garden and a heavenly paradise, and the souls, even as fruitful trees, will acquire the utmost freshness and beauty. Effort, the utmost effort, is required. Should you display an effort, so that the fragrances of God may be diffused among the Eskimos, its effect will be very great and far-reaching. God says in the great Qur'an: A day will come wherein

the lights of unity will enlighten all the world. "The earth will be irradiated with the light of its Lord." +F1 In other words, the earth will become illumined with the light of God. That light is the light of unity. "There is no God but God." The continent and the islands of Eskimos are also parts of this earth. They must similarly receive a portion of the bestowals of the Most Great Guidance.

Upon you be greeting and praise!{~

+F1 Qur'an 39:69.

6

TABLET  
TO THE BAHÁ'IS  
OF THE  
UNITED STATES  
AND CANADA

Revealed on April 8, 1916,  
in the garden outside the Shrine of  
Baha'u'llah, and addressed to the Baha'is of  
the United States and Canada.

He is God!  
O ye blessed souls:

I DESIRE for you eternal success and prosperity and beg perfect confirmation for each one in the divine world. My hope for you is that each one may shine forth like unto the morning star from the horizon of the world and in this Garden of God become a blessed tree, producing everlasting fruits and results.

Therefore I direct you to that which is conducive to your heavenly confirmation and illumination in the Kingdom of God!

It is this: Alaska is a vast country; although one of the maidservants of the Merciful has hastened to those parts, serving as a librarian in the public library, and according to her ability is not failing in teaching the Cause, yet the call of the Kingdom of God is not yet raised through that spacious territory. His Holiness Christ says: Travel ye to the East and

to the West of the world and summon the people to the Kingdom of God.+F1 Hence the mercy of God must encompass

+F1 Cf. Mark 16:15.

all humanity. Therefore do ye not think it permissible to leave that region deprived of the breezes of the Morn of Guidance. Consequently, strive as far as ye are able to send to those parts fluent speakers, who are detached from aught else save God, attracted with the fragrances of God, and sanctified and purified from all desires and temptations. Their sustenance and food must consist of the teachings of God. First they must themselves live in accordance with those principles, then guide the people. Perchance, God willing, the lights of the Most Great Guidance will illuminate that country, and the breezes of the rose garden of the love of God will perfume the nostrils of the inhabitants of Alaska. Should you be aided to render such a service, rest ye assured that your heads shall be crowned with the diadem of everlasting sovereignty, and at the threshold of oneness you will become the favored and accepted servants.

Likewise the republic of Mexico is very important. The majority of the inhabitants of that country are devoted Catholics. They are totally unaware of the reality of the Bible, the Gospel and the new divine teachings. They do not know that the basis of the religions of God is one and that the holy Manifestations are like unto the Sun of Truth, rising from the different dawning-places. Those souls are submerged in the sea of dogmas. If one breath of life be blown over them, great results will issue therefrom. But it is better for those who intend to go to Mexico to teach, to be familiar with the Spanish language. Similarly, the six Central American republics, situated south of Mexico--Guatemala, Honduras, Salvador,{~

Nicaragua, Costa Rica, Panama and the seventh country Belize or British Honduras. The teachers going to those parts must also be familiar with the Spanish language. Attach great importance to the indigenous population of America. For these souls may be likened unto the ancient inhabitants of the Arabian Peninsula, who, prior to the Mission of Muhammad, were like unto savages.

When the light of Muhammad shone forth in their midst, however, they became so radiant as to illumine the world. Likewise, these Indians, should they be educated and guided, there can be no doubt that they will become so illumined as to enlighten the whole world. All the above countries have importance, but especially the Republic of Panama, wherein the Atlantic and Pacific Oceans come together through the Panama Canal. It is a center for travel and passage from America to other continents of the world, and in the future it will gain most great importance.

Likewise the islands of the West Indies, such as Cuba, Haiti, Puerto Rico, Jamaica, the islands of the Lesser Antilles, Bahama Islands, even the small Watling Island, have great importance; especially the two black republics, Haiti and Santo Domingo, situated in the cluster of the Greater Antilles. Likewise the cluster of the islands of Bermuda in the Atlantic Ocean have importance.

In a similar way, the republics of the continent of South America--Colombia, Ecuador, Peru, Brazil, British Guiana, Dutch Guiana, French Guiana, Bolivia, Chile, Argentina, Uruguay, Paraguay, Venezuela; also{~

the islands to the north, east and west of South America, such as Falkland Islands, the Galapagos, Juan Fernandez,

Tobago and Trinidad. Likewise the city of Bahia, situated on the eastern shore of Brazil. Because it is some time that it has become known by this name, its efficacy will be most potent.

In short, O ye believers of God! Exalt your effort and magnify your aims. His Holiness Christ says: Blessed are the poor, for theirs shall be the Kingdom of Heaven.+F2 In other words: Blessed are the nameless and traceless poor, for they are the leaders of mankind. Likewise it is said in the Qur'an: "And We desire to show favor to those who were brought low in the land, and to make them spiritual leaders among men, and to make of them Our heirs."+F3 Or, we wish to grant a favor to the impotent souls and suffer them to become the inheritors of the Messengers and Prophets.

Now is the time for you to divest yourselves of the garment of attachment to this world that perisheth, to be wholly severed from the physical world, become

heavenly angels, and travel to these countries. I swear by  
 Him, besides Whom there is none other God, that each  
 one of you will become an Israfil of Life, and will blow  
 the Breath of Life into the souls of others.  
 Upon you be greeting and praise!

+F2 Cf. Matthew 5:3.

+F3 r'an 28:5.

{~

Supplication

O THOU Incomparable God! O Thou Lord of the  
 Kingdom! These souls are Thy heavenly army. Assist  
 them and, with the cohorts of the Supreme Concourse,  
 make them victorious, so that each one of them may  
 become like unto a regiment and conquer these countries  
 through the love of God and the illumination of  
 divine teachings.

O God! Be Thou their supporter and their helper,  
 and in the wilderness, the mountain, the valley, the forests,  
 the prairies and the seas, be Thou their confidant  
 --so that they may cry out through the power of the  
 Kingdom and the breath of the Holy Spirit.  
 Verily, Thou art the Powerful, the Mighty and the  
 Omnipotent, and Thou art the Wise, the Hearing and  
 the Seeing.

7

TABLET  
 TO THE BAHÁ'IS  
 OF THE  
 UNITED STATES  
 AND CANADA

Revealed on April 11, 1916,  
 in Abdu'l-Baha's room at the house in  
 Bahji, and addressed to the Baha'is of the  
 United States and Canada.

He is God!  
 O ye real Baha'is of America:

PRAISE be to His Highness the Desired One that ye have become confirmed in the promotion of divine teachings in that vast Continent, raised the call of the Kingdom of God in that region and announced the glad tidings of the manifestation of the Lord of Hosts and His Highness the Promised One. Thanks be unto the Lord that ye have become assisted and confirmed in this aim. This is purely through the confirmations of the Lord of Hosts and the breaths of the Holy Spirit. The full measure of your success is as yet unrevealed, its significance still unapprehended. Erelong ye will, with your own eyes, witness how brilliantly every one of you, even as a shining star, will radiate in the firmament of your country the light of divine Guidance, and will bestow upon its people the glory of an everlasting life.

Consider! The station and the confirmation of the apostles in the time of Christ was not known, and no one looked on them with the feeling of importance--nay, rather, they persecuted and ridiculed them. Later on it became evident what crowns studded with the brilliant jewels of guidance were placed on the heads of the apostles, Mary Magdalene and Mary the mother of John.

The range of your future achievements still remains undisclosed. I fervently hope that in the near future the whole earth may be stirred and shaken by the results of your achievements. The hope, therefore, which Abdu'l-Baha cherishes for you is that the same success which has attended your efforts in America may crown your endeavors in other parts of the world, that through you the fame of the Cause of God may be diffused throughout the East and the West and the advent of the Kingdom of the Lord of Hosts be proclaimed in all the five continents of the globe.

The moment this divine Message is carried forward by the American believers from the shores of America and is propagated through the continents of Europe, of Asia, of Africa and of Australasia, and as far as the islands of the Pacific, this community will find itself securely established upon the throne of an everlasting dominion.

Then will all the peoples of the world witness that this community is spiritually illumined and divinely guided. Then will the whole earth resound with the praises of

its majesty and greatness. A party speaking their languages, severed, holy, sanctified and filled with the love of God, must turn their faces to and travel through the three great island groups of the Pacific Ocean--Polynesia, Micronesia and Melanesia, and the islands attached to these groups, such as New Guinea, Borneo, Java, Sumatra, Philippine Islands, Solomon Islands, Fiji Islands, New Hebrides, Loyalty Islands, New Caledonia, Bismarck Archipelago, Ceram, Celebes, Friendly Islands, Samoa Islands, Society Islands, Caroline Islands, Low Archipelago, Marquesas, Hawaiian Islands, Gilbert Islands, Moluccas, Marshall Islands, Timor and the other islands. With hearts overflowing with the love of God, with tongues commemorating the mention of God, with eyes turned to the Kingdom of God, they must deliver the glad tidings of the manifestation of the Lord of Hosts to all the people. Know ye of a certainty that whatever gathering ye enter, the waves of the Holy Spirit are surging over it, and the heavenly grace of the Blessed Beauty encompasseth that gathering. Consider ye, that Miss Agnes Alexander, the daughter of the Kingdom, the beloved maidservant of the Blessed Perfection, traveled alone to the Hawaiian Islands, to the Island of Honolulu, and now she is gaining spiritual victories in Japan! Reflect ye how this daughter was confirmed in the Hawaiian Islands. She became the cause of the guidance of a gathering of people. Likewise Miss Knobloch traveled alone to Germany. To what a great extent she became confirmed! Therefore, know ye of a certainty that whosoever arises in this day to diffuse the divine fragrances, the cohorts of the Kingdom of God shall confirm him and the bestowals and the favors of the Blessed Perfection shall encircle him.

O that I could travel, even though on foot and in the utmost poverty, to these regions, and, raising the call of "Ya Baha'u'l-Abha" in cities, villages, mountains, deserts and oceans, promote the divine teachings! This, alas, I cannot do. How intensely I deplore it! Please God, ye may achieve it.

At this time, in the Hawaiian Islands, through the efforts of Miss Alexander, a number of souls have reached the shore of the sea of faith! Consider ye, what

happiness, what joy is this! I declare by the Lord of Hosts that had this respected daughter founded an empire, that empire would not have been so great! For this sovereignty is eternal sovereignty and this glory is everlasting glory.

Likewise, if some teachers go to other islands and other parts, such as the continent of Australia, New Zealand, Tasmania, also to Japan, Asiatic Russia, Korea, French Indochina, Siam, Straits Settlements, India, Ceylon and Afghanistan, most great results will be forthcoming.

How good would it be were there any possibility of a commission composed of men and women, to travel together through China and Japan--so that this bond of love may become strengthened, and through this going and coming they may establish the oneness of the world of humanity, summon the people to the Kingdom of God and spread the teachings.

Similarly, if possible, they should travel to the continent of Africa, Canary Islands, Cape Verde Islands, Madeira Islands, Reunion Islands, St. Helena, Zanzibar, Mauritius, etc., and in those countries summon the people to the Kingdom of God and raise the cry of "Ya Baha'u'l-Abha!" They must also upraise the flag of the oneness of the world of humanity in the island of Madagascar.

Books and pamphlets must be either translated or composed in the languages of these countries and islands, to be circulated in every part and in all directions.

It is said that in South Africa, a diamond mine is discovered. Although this mine is most valuable, yet after all it is stone. Perchance, God willing, the mine of humanity may be discovered and the brilliant pearls of the Kingdom be found.

In brief, this world-consuming war has set such a conflagration to the hearts that no word can describe it. In all the countries of the world the longing for universal peace is taking possession of the consciousness of men. There is not a soul who does not yearn for concord and peace. A most wonderful state of receptivity is being realized. This is through the consummate wisdom of God, so that capacity may be created, the standard of the oneness of the world of humanity be upraised, and the fundamental of universal peace and the divine principles be promoted in the East and the West.

Therefore, O ye believers of God! Show ye an effort



and after this war spread ye the synopsis of the divine teachings in the British Isles, France, Germany, Austria-Hungary, Russia, Italy, Spain, Belgium, Switzerland, Norway, Sweden, Denmark, Holland, Portugal, Rumania, Serbia, Montenegro, Bulgaria, Greece, Andorra, Liechtenstein, Luxemburg, Monaco, San Marino, Balearic Isles, Corsica, Sardinia, Sicily, Crete, Malta, Iceland, Faroe Islands, Shetland Islands, Hebrides and Orkney Islands.

In all these countries, like unto the morning stars shine ye forth from the horizon of guidance. Thus far ye have been untiring in your labors. Let your exertions henceforth increase a thousandfold. Summon the people in these countries, capitals, islands, assemblies and churches to enter the Abha Kingdom. The scope of your exertions must needs be extended. The wider its range, the more striking will be the evidence of divine assistance.

You have observed that while Abdu'l-Baha was in the utmost bodily weakness and feebleness, while he was indisposed, and had not the power to move--notwithstanding this physical state he traveled through many countries, in Europe and America, and in churches, meetings and conventions was occupied with the promotion of the divine principles and summoned the people to the manifestation of the Kingdom of &bha. You have also observed how the confirmations of the Blessed Perfection encompassed all. What result is forthcoming from material rest, tranquillity, luxury and attachment to this corporeal world? It is evident that the man who pursues these things will in the end become afflicted with regret and loss.

Consequently, one must close his eyes wholly to these thoughts, long for eternal life, the sublimity of the world of humanity, the celestial developments, the Holy Spirit, the promotion of the Word of God, the guidance of the inhabitants of the globe, the promulgation of universal peace and the proclamation of the oneness of the world of humanity! This is the work! Otherwise like unto other animals and birds one must occupy himself with the requirements of this physical life, the satisfaction of which is the highest aspiration of the animal kingdom, and one must stalk across the earth like unto the quadrupeds.

Consider ye! No matter how much man gains wealth, riches and opulence in this world, he will not become as independent as a cow. For these fattened cows roam freely over the vast tableland. All the prairies and meadows are theirs for grazing, and all the springs and rivers are theirs for drinking! No matter how much they graze, the fields will not be exhausted! It is evident that they have earned these material bounties with the utmost facility.

Still more ideal than this life is the life of the bird. A bird, on the summit of a mountain, on the high, waving branches, has built for itself a nest more beautiful than the palaces of the kings! The air is in the utmost purity, the water cool and clear as crystal, the panorama charming and enchanting. In such glorious surroundings, he expends his numbered days. All the harvests of the plain are his possessions, having earned all this wealth without the least labor. Hence, no matter how much man may advance in this world, he shall not attain to the station of this bird! Thus it becomes evident that in the matters of this world, however much man may strive and work to the point of death, he will be unable to earn the abundance, the freedom and the independent life of a small bird. This proves and establishes the fact that man is not created for the life of this ephemeral world--nay, rather, is he created for the acquirement of infinite perfections, for the attainment to the sublimity of the world of humanity, to be drawn nigh unto the divine threshold, and to sit on the throne of everlasting sovereignty!  
Upon you be Baha'u'l-Abha!

Whoever sets out on a teaching journey to any place, let him recite this prayer day and night during his travels in foreign lands:

O GOD, my God! Thou seest me enraptured and attracted toward Thy glorious kingdom, enkindled with the fire of Thy love amongst mankind, a herald of Thy kingdom in these vast and spacious lands, severed from aught else save Thee, relying on Thee, abandoning rest and comfort, remote from my native home, a wanderer in these regions, a stranger fallen upon the ground,

humble before Thine exalted threshold, submissive toward  
 the heaven of Thine omnipotent glory, supplicating  
 Thee in the dead of night and at the break of dawn,  
 entreating and invoking Thee at morn and at eventide  
 to graciously aid me to serve Thy Cause, to spread abroad  
 Thy teachings and to exalt Thy Word throughout  
 the East and the West.

O Lord! Strengthen my back, enable me to serve  
 Thee with the utmost endeavor, and leave me not to  
 myself, lonely and helpless in these regions.

O Lord! Grant me communion with Thee in my  
 loneliness, and be my companion in these foreign lands.

Verily, Thou art the Confirmer of whomsoever  
 Thou willest in that which Thou desirest, and, verily,  
 Thou art the All-Powerful, the Omnipotent.

## 8

TABLET  
 TO THE BAHA'IS  
 OF THE  
 UNITED STATES  
 AND CANADA

Revealed on April 19, 1916,  
 in Abdu'l-Baha's room at the house in Bahji;  
 on April 20, in the pilgrims' quarters of the house  
 in Bahji; on April 22, in the garden adjacent to  
 the Shrine of Baha'u'llah, and addressed to  
 the Baha'is of the United States  
 and Canada.

He is God!

O ye Apostles of Baha'u'llah!  
 May my life be sacrificed for you!  
 THE BLESSED Person of the Promised One is interpreted  
 in the Holy Book as the Lord of Hosts--the  
 heavenly armies. By heavenly armies those souls are intended  
 who are entirely freed from the human world,  
 transformed into celestial spirits and have become divine  
 angels. Such souls are the rays of the Sun of Reality  
 who will illumine all the continents. Each one is holding

in his hand a trumpet, blowing the breath of life over all the regions. They are delivered from human qualities and the defects of the world of nature, are characterized with the characteristics of God, and are attracted with the fragrances of the Merciful. Like unto the apostles of Christ, who were filled with Him, these souls also have become filled with His Holiness Baha'u'llah; that is, the love of Baha'u'llah has so mastered every organ, part and limb of their bodies, as to leave no effect from the promptings of the human world.

These souls are the armies of God and the conquerors of the East and the West. Should one of them turn his face toward some direction and summon the people to the Kingdom of God, all the ideal forces and lordly confirmations will rush to his support and reinforcement.

He will behold all the doors open and all the strong fortifications and impregnable castles razed to the ground. Singly and alone he will attack the armies of the world, defeat the right and left wings of the hosts of all the countries, break through the lines of the legions of all the nations and carry his attack to the very center of the powers of the earth. This is the meaning of the Hosts of God.

Any soul from among the believers of Baha'u'llah who attains to this station will become known as the Apostle of Baha'u'llah. Therefore strive ye with heart and soul so that ye may reach this lofty and exalted position, be established on the throne of everlasting glory, and crown your heads with the shining diadem of the Kingdom, whose brilliant jewels may irradiate upon centuries and cycles.

O ye kind friends! Uplift your magnanimity and soar high toward the apex of heaven so that your blessed hearts may become illumined more and more, day by day, through the rays of the Sun of Reality, that is, His Holiness Baha'u'llah; at every moment the spirits may obtain a new life, and the darkness of the world of nature may be entirely dispelled; thus you may become incarnate light and personified spirit, become entirely unaware of the sordid matters of this world and in touch with the affairs of the divine world.

Behold the portals which Baha'u'llah hath opened before you! Consider how exalted and lofty is the station

you are destined to attain; how unique the favors with which you have been endowed. Should we become intoxicated with this cup, the sovereignty of this globe of earth will become lower in our estimation than children's play. Should they place in the arena the crown of the government of the whole world, and invite each one of us to accept it, undoubtedly we shall not condescend, and shall refuse to accept it.

To attain to this supreme station is, however, dependent on the realization of certain conditions:

The first condition is firmness in the Covenant of God. For the power of the Covenant will protect the Cause of Baha'u'llah from the doubts of the people of error. It is the fortified fortress of the Cause of God and the firm pillar of the religion of God. Today no power can conserve the oneness of the Baha'i world save the Covenant of God; otherwise differences like unto a most great tempest will encompass the Baha'i world. It is evident that the axis of the oneness of the world of humanity is the power of the Covenant and nothing else. Had the Covenant not come to pass, had it not been revealed from the Supreme Pen and had not the Book of the Covenant, like unto the ray of the Sun of Reality, illuminated the world, the forces of the Cause of God would have been utterly scattered and certain souls who were the prisoners of their own passions and lusts would have taken into their hands an axe, cutting the root of this Blessed Tree. Every person would have pushed forward his own desire and every individual aired his own opinion! Notwithstanding this great Covenant, a few negligent souls galloped with their chargers into the battlefield, thinking perchance they might be able to weaken the foundation of the Cause of God: but praise be to God all of them were afflicted with regret and loss, and ere long they shall see themselves in poignant despair.

Therefore, in the beginning the believers must make their steps firm in the Covenant so that the confirmations of Baha'u'llah may encircle them from all sides, the cohorts of the Supreme Concourse may become their supporters and helpers, and the exhortations and advices of Abdu'l-Baha, like unto the pictures engraved on stone, may remain permanent and ineffaceable in the tablets of all hearts.

The second condition: Fellowship and love amongst the believers. The divine friends must be attracted to and enamored of each other and ever be ready and willing to sacrifice their own lives for each other. Should one soul from amongst the believers meet another, it must be as though a thirsty one with parched lips has reached to the fountain of the water of life, or a lover has met his true beloved. For one of the greatest divine wisdoms regarding the appearance of the holy Manifestations is this: The souls may come to know each other and become intimate with each other; the power of the love of God may make all of them the waves of one sea, the flowers of one rose garden, and the stars of one heaven. This is the wisdom for the appearance of the holy Manifestations!

When the most great bestowal reveals itself in the hearts of the believers, the world of nature will be transformed, the darkness of the contingent being will vanish, and heavenly illumination will be obtained. Then the whole world will become the Paradise of Abha,

every one of the believers of God will become a blessed tree, producing wonderful fruits.

O ye friends! Fellowship, fellowship! Love, love! Unity, unity!--so that the power of the Baha'i Cause may appear and become manifest in the world of existence.

My thoughts are turned towards you, and my heart leaps within me at your mention. Could ye know how my soul glows with your love, so great a happiness would flood your hearts as to cause you to become enamored with each other.

The third condition: Teachers must continually travel to all parts of the continent, nay, rather, to all parts of the world, but they must travel like Abdu'l-Baha, who journeyed throughout the cities of America.

He was sanctified and free from every attachment and in the utmost severance. Just as His Holiness Christ says:

Shake off the very dust from your feet.+F1

You have observed that while in America many souls in the utmost of supplication and entreaty desired to offer some gifts, but this servant, in accord with the exhortations and behests of the Blessed Perfection, never accepted a thing, although on certain occasions we were in most straitened circumstances. But on the other

hand, if a soul for the sake of God, voluntarily and out of his pure desire, wishes to offer a contribution (toward the expenses of a teacher) in order to make the contributor

+F1 Cf. Matthew 10:14.

happy, the teacher may accept a small sum, but must live with the utmost contentment.

The aim is this: The intention of the teacher must be pure, his heart independent, his spirit attracted, his thought at peace, his resolution firm, his magnanimity exalted and in the love of God a shining torch. Should he become as such, his sanctified breath will even affect the rock; otherwise there will be no result whatsoever. As long as a soul is not perfected, how can he efface the defects of others? Unless he is detached from aught else save God, how can he teach severance to others?

In short, O ye believers of God! Endeavor ye, so that you may take hold of every means in the promulgation of the religion of God and the diffusion of the fragrances of God.

Amongst other things is the holding of the meetings for teaching so that blessed souls and the old ones from amongst the believers may gather together the youths of the love of God in schools of instruction and teach them all the divine proofs and irrefragable arguments, explain and elucidate the history of the Cause, and interpret also the prophecies and proofs which are recorded and are extant in the divine books and epistles regarding the manifestation of the Promised One, so that the young ones may go in perfect knowledge in all these degrees.

Likewise, whenever it is possible a committee must be organized for the translation of the Tablets. Wise souls who have mastered and studied perfectly the Persian, Arabic, and other foreign languages, or know one of the foreign languages, must commence translating Tablets and books containing the proofs of this Revelation, and publishing those books, circulate them throughout the five continents of the globe.

Similarly, the magazine, the Star of the West, must be edited with the utmost regularity, but its contents must be the promulgation of the Cause of God that

both East and West may become informed of the most important events.

In short, in all the meetings, whether public or private, nothing should be discussed save that which is under consideration, and all the articles be centered around the Cause of God. Promiscuous talk must not be dragged in and contention is absolutely forbidden.

The teachers traveling in different directions must know the language of the country in which they will enter. For example, a person being proficient in the Japanese language may travel to Japan, or a person knowing the Chinese language may hasten to China, and so forth.

In short, after this universal war, the people have obtained extraordinary capacity to hearken to the divine teachings, for the wisdom of this war is this: That it may become proven to all that the fire of war is world-consuming, whereas the rays of peace are world-enlightening.

One is death, the other is life; this is extinction, that is immortality; one is the most great calamity, the other is the most great bounty; this is darkness, that is light; this is eternal humiliation and that is everlasting glory; one is the destroyer of the foundation of man, the other is the founder of the prosperity of the human race.

Consequently, a number of souls may arise and act in accordance with the aforesaid conditions, and hasten to all parts of the world, especially from America to Europe, Africa, Asia and Australia, and travel through Japan and China. Likewise, from Germany teachers and believers may travel to the continents of America,

Africa, Japan and China; in brief, they may travel through all the continents and islands of the globe. Thus in a short space of time, most wonderful results will be produced, the banner of universal peace will be waving on the apex of the world and the lights of the oneness of the world of humanity may illumine the universe.

In brief, O ye believers of God! The text of the divine Book is this: If two souls quarrel and contend about a question of the divine questions, differing and disputing, both are wrong. The wisdom of this incontrovertible law of God is this: That between two souls from amongst the believers of God, no contention and dispute may arise; that they may speak with each other



with infinite amity and love. Should there appear the least trace of controversy, they must remain silent, and both parties must continue their discussions no longer, but ask the reality of the question from the Interpreter.

This is the irrefutable command!

Upon you be Baha'u'l-Abha!

### Supplication

O GOD, my God! Thou seest how black darkness is enshrouding all regions, how all countries are burning with the flame of dissension, and the fire of war and carnage is blazing throughout the East and the West.

Blood is flowing, corpses bestrew the ground, and severed heads are fallen on the dust of the battlefield.

O Lord! Have pity on these ignorant ones and look upon them with the eye of forgiveness and pardon. Extinguish this fire, so that these dense clouds which obscure the horizon may be scattered, the Sun of Reality shine forth with the rays of conciliation, this intense gloom be dispelled and the resplendent light of peace shed its radiance upon all countries.

O Lord! Draw up the people from the abyss of the ocean of hatred and enmity, and deliver them from this impenetrable darkness. Unite their hearts, and brighten their eyes with the light of peace and reconciliation. Deliver them from the depths of war and bloodshed, and free them from the darkness of error. Remove the veil from their eyes, and enlighten their hearts with the light of guidance. Treat them with Thy tender mercy and compassion, and deal not with them according to Thy justice and wrath which cause the limbs of the mighty to quake.

O Lord! Wars have persisted. Distress and anxiety have waxed great and every flourishing region is laid waste.

O Lord! Hearts are heavy, and souls are in anguish. Have mercy on these poor souls and do not leave them to the excesses of their own desires.

O Lord! Make manifest in Thy lands humble and submissive souls, their faces illumined with the rays of guidance, severed from the world, extolling Thy Name,

uttering Thy praise, and diffusing the fragrance of Thy  
holiness amongst mankind.

O Lord! Strengthen their backs, gird up their loins,  
and enrapture their hearts with the most mighty signs  
of Thy love.

O Lord! Verily, they are weak, and Thou art the  
Powerful and the Mighty; they are impotent, and Thou  
art the Helper and the Merciful.

O Lord! The ocean of rebellion is surging, and these  
tempests will not be stilled save through Thy boundless  
grace which hath embraced all regions.

O Lord! Verily, the people are in the abyss of passion,  
and naught can save them but Thine infinite bounties.

O Lord! Dispel the darkness of these corrupt desires,  
and illumine the hearts with the lamp of Thy love  
through which all countries will ere long be enlightened.  
Confirm, moreover, Thy loved ones, those who, leaving  
their homelands, their families and their children,  
have, for the love of Thy Beauty, traveled to foreign  
countries to diffuse Thy fragrances and promulgate Thy  
teachings. Be Thou their companion in their loneliness,  
their helper in a strange land, the remover of their sorrows,  
their comforter in calamity. Be Thou a refreshing  
draught for their thirst, a healing medicine for their ills  
and a balm for the burning ardor of their hearts.

Verily, Thou art the Most Generous, the Lord of  
grace abounding, and, verily, Thou art the Compassionate  
and the Merciful.

## 9

TABLET  
TO THE BAHÁ'Í  
OF THE  
NORTHEASTERN STATES

Revealed on February 2, 1917,  
in Isma'il Aqa's room at the house of  
Abdu'l-Baha in Haifa, and addressed to the  
Bahá'ís of the nine Northeastern States of  
the United States: Maine, Massachusetts,

New Hampshire, Rhode Island, Connecticut,  
Vermont, Pennsylvania, New Jersey  
and New York.

He is God!  
O ye real friends:

ALL countries, in the estimation of the one true God, are but one country, and all cities and villages are on an equal footing. Neither holds distinction over another.

All of them are the fields of God and the habitation of the souls of men. Through faith and certitude, and the precedence achieved by one over another, however, the dweller conferreth honor upon the dwelling, some of the countries achieve distinction, and attain a preeminent position. For instance, notwithstanding that some of the countries of Europe and of America are distinguished by, and surpass other countries in, the salubrity of their climate, the wholesomeness of their water, and the charm of their mountains, plains and prairies, yet Palestine became the glory of all nations inasmuch as all the holy and divine Manifestations, from the time of Abraham until the appearance of the Seal of the Prophets (Muhammad), have lived in, or migrated to, or traveled through, that country. Likewise, Mecca and Medina have achieved illimitable glory, as the light

of Prophethood shone forth therein. For this reason Palestine and Hijaz have been distinguished from all other countries.

Likewise, the continent of America is, in the eyes of the one true God, the land wherein the splendors of His light shall be revealed, where the mysteries of His Faith shall be unveiled, where the righteous will abide and the free assemble. Therefore, every section thereof is blessed: but because these nine states have been favored in faith and assurance, hence through this precedence they have obtained spiritual privilege. They must realize the value of this bounty; because they have obtained such a favor and in order to render thanksgiving for this most great bestowal, they must arise in the diffusion of divine fragrances so that the blessed verse of the

Qur'an, "God is the light of heaven and earth: the similitude of His light is a niche in a wall, wherein a lamp is placed, and the lamp enclosed in a case of glass; the glass appears as if it were a shining star. It is lighted with the oil of a Blessed Tree, an olive neither of the East, nor of the West; it wanteth little but that the oil thereof would give light, although no fire touched it. This is the light added unto light. God will direct unto His light whom He pleaseth"+F1--may be realized. He says: The world of nature is the world of darkness, because it is the origin of a thousand depravities;

+F1 Qur'an 24:35.

may, rather, it is darkness upon darkness. The illumination of the world of nature is dependent upon the splendor of the Sun of Reality. The grace of guidance is like unto the candle which is enkindled in the glass of knowledge and wisdom and that glass of knowledge and wisdom is the mirror of the heart of humanity. The oil of that luminous lamp is from the fruits of the Blessed Tree and that oil is so refined that it will burn without light. When the intensity of the light and the translucency of the glass and the purity of the mirror are brought together, it will become light upon light.

In brief, in these nine blessed states Abdu'l-Baha journeyed and traveled from place to place, explained the wisdom of the heavenly books and diffused the fragrances.

In most of these states he founded the divine Edifice and opened the door of teaching. In those states he sowed pure seeds and planted blessed trees.

Now the believers of God and the maidservants of the Merciful must irrigate these fields and with the utmost power engage themselves in the cultivation of these heavenly plantations so that the seeds may grow and develop, prosperity and blessing be realized and many rich and great harvests be gathered in.

The Kingdom of God is like unto a farmer who comes into possession of a piece of pure and virgin soil. Heavenly seeds are scattered therein, the clouds of divine providence pour down and the rays of the Sun of Reality shine forth.

Now all these bounties exist and appear in full in

these nine states. The divine Gardener passed by that holy ground and scattered pure seeds from the lordly teachings in that field; the rain of the bounties of God poured down and the heat of the Sun of Reality--that is, the merciful confirmations--shone with the utmost splendor. It is my hope that each one of those blessed souls may become a peerless and unique irrigator and the East and the West of America may become like unto a delectable paradise so that all of you may hear from the Supreme Concourse the cry of "Blessed are you, and again blessed are you!"  
Upon you be greeting and praise!

The following supplication is to be read by the teachers and friends daily:

O THOU kind Lord! Praise be unto Thee that Thou hast shown us the highway of guidance, opened the doors of the kingdom and manifested Thyself through the Sun of Reality. To the blind Thou hast given sight; to the deaf Thou hast granted hearing; Thou hast resuscitated the dead; Thou hast enriched the poor; Thou hast shown the way to those who have gone astray; Thou hast led those with parched lips to the fountain of guidance; Thou hast suffered the thirsty fish to reach the ocean of reality; and Thou hast invited the wandering birds to the rose garden of grace.

O Thou Almighty! We are Thy servants and Thy poor ones; we are remote and yearn for Thy presence, are athirst for the water of Thy fountain, are ill, longing for Thy healing. We are walking in Thy path and have no aim or hope save the diffusion of Thy fragrance, so that all souls may raise the cry: O God, "Guide us to the straight path." +F2 May their eyes be opened to behold the light, and may they be freed from the darkness of ignorance.

May they gather around the lamp of Thy guidance.

May every portionless one receive a share. May the deprived become the confidants of Thy mysteries.

O Almighty! Look upon us with the glance of mercifulness.

Grant us heavenly confirmation. Bestow upon us the breath of the Holy Spirit, so that we may be assisted in Thy service and, like unto brilliant stars, shine in these regions with the light of Thy guidance.

Verily, Thou art the Powerful, the Mighty, the  
Wise and the Seeing.

+F2 Qur'an 1:6.

10

TABLET  
TO THE BAHÁ'IS  
OF THE  
SOUTHERN STATES

+P68{~

Revealed on February 3, 1917,  
in Haifa in Isma'il Aqa's room, and  
addressed to the Baha'is of the sixteen  
Southern States of the United States:  
Delaware, Maryland, Virginia, West Virginia,  
North Carolina, South Carolina, Georgia,  
Florida, Alabama, Mississippi, Tennessee,  
Kentucky, Louisiana, Arkansas,  
Oklahoma and Texas.

O ye blessed, respected souls:

THE philosophers of the ancients, the thinkers  
of the Middle Ages and the scientists of this and the former  
centuries have all agreed upon the fact that the best  
and the most ideal region for the habitation of man is  
the temperate zone, for in this belt the intellects and  
thoughts rise to the highest stage of maturity, and the  
capability and ability of civilization manifest themselves  
in full efflorescence. When you read history critically  
and with a penetrating eye, it becomes evident that the  
majority of the famous men have been born, reared and  
have done their work in the temperate zone, while very,  
very few have appeared from the torrid and frigid zones.

Now these sixteen Southern States of the United  
States are situated in the temperate zone, and in these  
regions the perfections of the world of nature have been  
fully revealed. For the moderation of the weather, the  
beauty of the scenery and the geographical configuration  
of the country display a great effect in the world of

minds and thoughts. This fact is well demonstrated through observation and experience.

Even the holy, divine Manifestations have had a nature in the utmost equilibrium, the health and wholesomeness of their bodies most perfect, their constitutions endowed with physical vigor, their powers functioning in perfect order, and the outward sensations linked with the inward perceptions, working together with extraordinary momentum and coordination.

Therefore in these sixteen states, because they are contiguous to other states and their climate being in the utmost of moderation, unquestionably the divine teachings must reveal themselves with a brighter effulgence, the breaths of the Holy Spirit must display a penetrating intensity, the ocean of the love of God must be stirred with higher waves, the breezes of the rose garden of the divine love be wafted with higher velocity, and the fragrances of holiness be diffused with swiftness and rapidity.

Praise be to God that the divine outpourings are infinite, the melody of the lordly principles is in the utmost efficacy, the most great Orb shining with perfect splendor, the cohorts of the Supreme Concourse are attacking with invincible power, the tongues are sharper than the swords, the hearts are more brilliant than the light of electricity, the magnanimity of the friends precedes all the magnanimities of the former and subsequent generations, the souls are divinely attracted, and the fire of the love of God is enkindled.

At this time and at this period we must avail ourselves of this most great opportunity. We must not sit inactive for one moment; we must sever ourselves from composure, rest, tranquillity, goods, property, life and attachment to material things. We must sacrifice everything to His Highness, the Possessor of existence, so that the powers of the Kingdom may show greater penetration and the brilliant effulgence in this New Cycle may illumine the worlds of minds and ideals.

It is about twenty-three years that the fragrances of God have been diffused in America, but no adequate and befitting motion has been realized, and no great acclamation and acceleration has been witnessed. Now it is my hope that through the heavenly power, the fragrances

of the Merciful, the attraction of consciousness,  
 the celestial outpourings, the heavenly cohorts and the  
 gushing forth of the fountain of divine love, the believers  
 of God may arise and in a short time the greatest  
 good may unveil her countenance, the Sun of Reality  
 may shine forth with such intensity that the darkness of  
 the world of nature may become entirely dispelled and  
 driven away; from every corner a most wonderful melody  
 may be raised, the morning birds may break into  
 such a song that the world of humanity may be quickened  
 and moved, the solid bodies may become liquefied,  
 and the souls who are like unto adamant rocks  
 may open their wings and through the heat of the love  
 of God fly heavenward.

Nearly two thousand years ago, Armenia was enveloped  
 with impenetrable darkness. One blessed soul  
 from among the disciples of Christ hastened to that  
 part, and through his effort, ere long that province became  
 illumined. Thus it has become evident how the  
 power of the Kingdom works!

Therefore, rest ye assured in the confirmations of  
 the Merciful and the assistance of the Most High; become  
 ye sanctified above and purified from this world  
 and the inhabitants thereof; suffer your intentions to  
 work for the good of all; cut your attachment to the  
 earth and like unto the essence of the spirit become ye  
 light and delicate. Then with a firm resolution, a pure  
 heart, a rejoiced spirit, and an eloquent tongue, engage  
 your time in the promulgation of the divine principles  
 so that the oneness of the world of humanity may pitch  
 her canopy in the apex of America and all the nations of  
 the world may follow the divine policy. This is certain,  
 that the divine policy is justice and kindness toward  
 all mankind. For all the nations of the world are the  
 sheep of God, and God is the kind shepherd. He has created  
 these sheep. He has protected them, sustained and  
 trained them. What greater kindness than this? And  
 every moment we must render a hundred thousand  
 thanksgivings that, praise be to God, we are freed from  
 all the ignorant prejudices, are kind to all the sheep of  
 God, and our utmost hope is to serve each and all, and  
 like unto a benevolent father educate every one.

Upon you be greeting and praise!



Every soul who travels through the cities, villages  
and hamlets of these states and is engaged in the diffusion  
of the fragrances of God, should peruse this commune  
every morning:

O MY God! O my God! Thou seest me in my lowliness  
and weakness, occupied with the greatest undertaking,  
determined to raise Thy word among the masses  
and to spread Thy teachings among Thy peoples. How  
can I succeed unless Thou assist me with the breath of  
the Holy Spirit, help me to triumph by the hosts of Thy  
glorious kingdom, and shower upon me Thy confirmations,  
which alone can change a gnat into an eagle, a  
drop of water into rivers and seas, and an atom into  
lights and suns? O my Lord! Assist me with Thy triumphant  
and effective might, so that my tongue may utter  
Thy praises and attributes among all people and my soul  
overflow with the wine of Thy love and knowledge.  
Thou art the Omnipotent and the Doer of whatsoever  
Thou willest.

## 11

TABLET  
TO THE BAHÁ'IS  
OF THE  
CENTRAL STATES

Revealed on February 8, 1917,  
in Baha'u'llah's room at the house of Abbud  
in Akka, and addressed to the Baha'is of the  
twelve Central States of the United States:  
Michigan, Wisconsin, Illinois, Indiana,  
Ohio, Minnesota, Iowa, Missouri,  
North Dakota, South Dakota,  
Nebraska and Kansas.

He is God!  
O ye old believers and intimate friends:

GOD says in the great Qur'an: "He specializes for  
His Mercy whomsoever He willeth." +F1

These twelve Central States of the United States are like unto the heart of America, and the heart is connected with all the organs and parts of man. If the heart is strengthened, all the organs of the body are reinforced, and if the heart is weak all the physical elements are subjected to feebleness.

Now praise be to God that Chicago and its environs from the beginning of the diffusion of the fragrances of God have been a strong heart. Therefore, through divine bounty and providence it has become confirmed in certain great matters.

First: The call of the Kingdom was in the very beginning raised from Chicago. This is indeed a great privilege, for in future centuries and cycles, it will be as an axis around which the honor of Chicago will revolve.

+F1 Qur'an 2:105, 3:74.

Second: A number of souls with the utmost firmness and steadfastness arose in that blessed spot in the promotion of the Word of God and even to the present moment, having purified and sanctified the heart from every thought, they are occupied with the promulgation of the teachings of God. Hence the call of praise is raised uninterruptedly from the Supreme Concourse.

Third: During the American journey Abdu'l-Baha several times passed through Chicago and associated with the friends of God. For some time he sojourned in that city. Day and night he was occupied with the mention of the True One and summoned the people to the Kingdom of God.

Fourth: Up to the present time, every movement initiated in Chicago, its effect was spread to all parts and to all directions, just as everything that appears in and manifests from the heart influences all the organs and limbs of the body.

Fifth: The first Mashriqu'l-Adhkar in America was instituted in Chicago, and this honor and distinction is infinite in value. Out of this Mashriqu'l-Adhkar, without doubt, thousands of Mashriqu'l-Adhkar will be born.

Likewise (were instituted in Chicago) the general Annual Conventions, the foundation of the Star of

the West, the Publishing Society for the publication of books and Tablets and their circulation in all parts of America, and the preparations now under way for the celebration of the Golden Centenary Anniversary of the Kingdom of God. I hope that this Jubilee and this Exhibition may be celebrated in the utmost perfection so that the call to the world of unity, "There is no God but One God, and all the Messengers, from the beginning to the Seal of the Prophets (Muhammad) were sent on the part of the True One!" may be raised; the flag of the oneness of the world of humanity be unfurled, the melody of universal peace may reach the ears of the East and the West, all the paths may be cleared and straightened, all the hearts may be attracted to the Kingdom of God, the tabernacle of unity be pitched on the apex of America, the song of the love of God may exhilarate and rejoice all the nations and peoples, the surface of the earth may become the eternal paradise, the dark clouds may be dispelled and the Sun of Truth may shine forth with the utmost intensity.

O ye friends of God! Exert ye with heart and soul, so that association, love, unity and agreement be obtained between the hearts, all the aims may be merged into one aim, all the songs become one song and the power of the Holy Spirit may become so overwhelmingly victorious as to overcome all the forces of the world of nature. Exert yourselves; your mission is unspeakably glorious. Should success crown your enterprise, America will assuredly evolve into a center from which waves of spiritual power will emanate, and the throne of the Kingdom of God will, in the plenitude of its majesty and glory, be firmly established.

This phenomenal world will not remain in an unchanging condition even for a short while. Second after second it undergoes change and transformation. Every foundation will finally become collapsed; every glory and splendor will at last vanish and disappear, but the Kingdom of God is eternal and the heavenly sovereignty and majesty will stand firm, everlasting. Hence in the estimation of a wise man the mat in the Kingdom of God is preferable to the throne of the government of the world.

Continually my ear and eye are turned toward the

Central States; perchance a melody from some blessed souls may reach my ears--souls who are the dawning-places of the love of God, the stars of the horizon of sanctification and holiness--souls who will illumine this dark universe and quicken to life this dead world. The joy of Abdu'l-Baha depends upon this! I hope that you may become confirmed therein.

Consequently, those souls who are in a condition of the utmost severance, purified from the defects of the world of nature, sanctified from attachment to this earth, vivified with the breaths of eternal life--with luminous hearts, with heavenly spirit, with attraction of consciousness, with celestial magnanimity, with eloquent tongues and with clear explanations--such souls must hasten and travel through all parts of the Central States. In every city and village they must occupy themselves with the diffusion of the divine exhortations and advices, guide the souls and promote the oneness of the world of humanity. They must play the melody of international conciliation with such power that every deaf one may attain hearing, every extinct person may be set aglow, every dead one may obtain new life and every indifferent soul may find ecstasy. It is certain that such will be the consummation.

Let the spreaders of the fragrances of God recite this prayer every morning:

O LORD, my God! Praise and thanksgiving be unto Thee for Thou hast guided me to the highway of the kingdom, suffered me to walk in this straight and far-stretching path, illumined my eye by beholding the splendors of Thy light, inclined my ear to the melodies of the birds of holiness from the kingdom of mysteries and attracted my heart with Thy love among the righteous.

O Lord! Confirm me with the Holy Spirit, so that I may call in Thy Name amongst the nations, and give the glad tidings of the manifestation of Thy kingdom amongst mankind.

O Lord! I am weak, strengthen me with Thy power and potency. My tongue falters, suffer me to utter Thy commemoration and praise. I am lowly, honor me through admitting me into Thy kingdom. I am remote,

cause me to approach the threshold of Thy mercifulness.  
 O Lord! Make me a brilliant lamp, a shining star and a  
 blessed tree, adorned with fruit, its branches overshadowing  
 all these regions. Verily, Thou art the Mighty, the  
 Powerful and Unconstrained.

## 12

TABLET  
 TO THE BAHÁ'IS  
 OF THE  
 WESTERN STATES

Revealed on February 15, 1917,  
 in Baha'u'llah's room at the house of Abbud  
 in Akka, and addressed to the Baha'is of the  
 eleven Western States of the United States:  
 New Mexico, Colorado, Arizona, Nevada,  
 California, Wyoming, Utah, Montana,  
 Idaho, Oregon and Washington.

He is God!  
 O ye friends and the maidservants of the  
 Merciful, the chosen ones of the Kingdom:

THE BLESSED state of California bears the utmost  
 similarity to the Holy Land, that is, the country of Palestine.

The air is of the utmost temperance, the plain  
 very spacious, and the fruits of Palestine are seen in that  
 state in the utmost of freshness and delicacy. When  
 Abdu'l-Baha was traveling and journeying through  
 those states, he found himself in Palestine, for from every  
 standpoint there was a perfect likeness between this  
 region and that state. Even the shores of the Pacific  
 Ocean, in some instances, show perfect resemblance to  
 the shores of the Holy Land--even the flora of the Holy  
 Land have grown on those shores--the study of which  
 had led to much speculation and wonder.

Likewise, in the state of California and other Western  
 states, wonderful scenes of the world of nature,  
 which bewilder the minds of men, are manifest. Lofty  
 mountains, deep canyons, great and majestic waterfalls,  
 and giant trees are witnessed on all sides, while its soil is

in the utmost fertility and richness. That blessed state

is similar to the Holy Land and that region and that country like unto a delectable paradise, is in many ways identical with Palestine. Now just as there are natural resemblances, heavenly resemblances must also be acquired.

The lights of the divine traces are manifest in Palestine.

The majority of the Israelitish Prophets raised the call of the Kingdom of God in this holy ground. Having spread the spiritual teachings, the nostrils of the spiritually-minded ones became fragrant, the eyes of the illumined souls became brightened, the ears were thrilled through this song, the hearts obtained eternal life from the soul-refreshing breeze of the Kingdom of God and gained supreme illumination from the splendor of the Sun of Reality. Then from this region the light was spread to Europe, America, Asia, Africa and Australia.

Now California and the other Western States must earn an ideal similarity with the Holy Land, and from that state and that region the breaths of the Holy Spirit be diffused to all parts of America and Europe, that the call of the Kingdom of God may exhilarate and rejoice all the ears, the divine principles bestow a new life, the different parties may become one party, the divergent ideas may disappear and revolve around one unique center, the East and the West of America may embrace each other, the anthem of the oneness of the world of humanity may confer a new life upon all the children of men, and the tabernacle of universal peace be pitched on the apex of America; thus Europe and Africa may become vivified with the breaths of the Holy Spirit, this world may become another world, the body politic may attain to a new exhilaration, and just as in the state of California and other Western States the marvelous scenes of the world of nature are evident and manifest, the great signs of the Kingdom of God may also be unveiled so that the body may correspond with the spirit, the outward world may become a symbol of the inward world, and the mirror of the earth may become the mirror of the Kingdom, reflecting the ideal virtues of heaven.

During My journey and traveling in those parts, I

beheld wonderful scenes and beautiful panoramas of nature, orchards and rivers; national parks and general conclaves; deserts, plains, meadows and prairies; and the grains and fruits of that region greatly attracted My attention; even to the present moment they are in My mind.

Particularly was I greatly pleased with the meetings in San Francisco and Oakland, the gatherings in Los Angeles, and the believers who came from the cities of other states. Whenever their faces cross My memory, immediately infinite happiness is realized.

Therefore I hope that the divine teachings like unto the rays of the sun may be diffused in all the Western States, and the blessed verse of the Qur'an, "It is a good City and the Lord is the Forgiver!" +F1 may become

+F1 Qur'an 34:15.

realized. Likewise, the significance of another Qur'anic verse, "Do ye not travel through the land?" +F2 and of the verse, "Behold the traces of the Mercy of God!" +F3 become revealed in the utmost effulgence.

Praise be to God that through the divine bounty and providence, in that region the field of service is vast, the minds are in the utmost degree of intelligence and progress, sciences and arts are being promoted, the hearts like unto mirrors are in the utmost state of purity and translucency, and the friends of God are in perfect attraction. Therefore it is hoped that meetings for teaching will be organized and instituted, and for the diffusion of the fragrances of God wise teachers may be sent to cities, even to villages.

The teachers of the Cause must be heavenly, lordly and radiant. They must be embodied spirit, personified intellect, and arise in service with the utmost firmness, steadfastness and self-sacrifice. In their journeys they must not be attached to food and clothing. They must concentrate their thoughts on the outpourings of the Kingdom of God and beg for the confirmations of the Holy Spirit. With a divine power, with an attraction of consciousness, with heavenly glad tidings and celestial holiness they must perfume the nostrils with the fragrances of the Paradise of Abha.

+F2 Qur'an 30:9, 40:82, 47:10.

+F3 Qur'an 30:50.

The following commune is to be read by them every day:

O GOD! O God! This is a broken-winged bird and his flight is very slow--assist him so that he may fly toward the apex of prosperity and salvation, wing his way with the utmost joy and happiness throughout the illimitable space, raise his melody in Thy Supreme Name in all the regions, exhilarate the ears with this call, and brighten the eyes by beholding the signs of guidance.  
O Lord! I am single, alone and lowly. For me there is no support save Thee, no helper except Thee and no sustainer beside Thee. Confirm me in Thy service, assist me with the cohorts of Thine angels, make me victorious in the promotion of Thy Word and suffer me to speak out Thy wisdom amongst Thy creatures. Verily, Thou art the helper of the weak and the defender of the little ones, and verily Thou art the Powerful, the Mighty and the Unconstrained.

TABLET  
TO THE BAHÁ'IS  
OF CANADA  
AND GREENLAND

Revealed on February 21, 1917,  
in Baha'u'llah's room at the house of  
Abbud in Akka, and addressed to the  
Baha'is of Canada--Newfoundland, Prince  
Edward Island, Nova Scotia, New Brunswick,  
Quebec, Saskatchewan, Manitoba, Ontario,  
Alberta, British Columbia, Yukon,  
Mackenzie, Keewatin, Ungava,  
Franklin Islands--  
and Greenland.



He is God!  
O ye kind friends and the maidservants  
of the Merciful:

THE great Qur'an, God says: "Thou shalt see no difference in the creatures of God." +F1 In other words, He says: From the ideal standpoint, there is no variation between the creatures of God, because they are all created by Him. From the above premise, a conclusion is drawn, that there is no difference between countries. The future of the Dominion of Canada, however, is very great, and the events connected with it infinitely glorious. It shall become the object of the glance of providence, and shall show forth the bounties of the All-Glorious.

Abdu'l-Baha during his journey and sojourn through that Dominion obtained the utmost joy. Before My departure, many souls warned Me not to travel to Montreal, saying, the majority of the inhabitants are Catholics, and are in the utmost fanaticism, that they

+F1 Qur'an 67:3.

are submerged in the sea of imitations, that they have not the capability to hearken to the call of the Kingdom of God, that the veil of bigotry has so covered the eyes that they have deprived themselves from beholding the signs of the Most Great Guidance, and that the dogmas have taken possession of the hearts entirely, leaving no trace of reality. They asserted that should the Sun of Reality shine with perfect splendor throughout that Dominion, the dark, impenetrable clouds of superstitions have so enveloped the horizon that it would be utterly impossible for anyone to behold its rays.

But these stories did not have any effect on the resolution of Abdu'l-Baha. He, trusting in God, turned his face toward Montreal. When he entered that city he observed all the doors open, he found the hearts in the utmost receptivity and the ideal power of the Kingdom of God removing every obstacle and obstruction. In the churches and meetings of that Dominion he called men to the Kingdom of God with the utmost joy, and scattered such seeds which will be irrigated with the hand of divine power. Undoubtedly those seeds will grow, becoming

green and verdant, and many rich harvests will be gathered. In the promotion of the divine principles he found no antagonist and no adversary. The believers he met in that city were in the utmost spirituality, and attracted with the fragrances of God. He found that through the effort of the maidservant of God Mrs. Maxwell a number of the sons and daughters of the Kingdom in that Dominion were gathered together and associated with each other, increasing this joyous exhilaration day by day. The time of sojourn was limited to a number of days, but the results in the future are inexhaustible.

When a farmer comes into the possession of a virgin soil, in a short time he will bring under cultivation a large field. Therefore I hope that in the future Montreal may become so stirred, that the melody of the Kingdom may travel to all parts of the world from that Dominion and the breaths of the Holy Spirit may spread from that center to the East and the West of America.

O ye believers of God! Be not concerned with the smallness of your numbers, neither be oppressed by the multitude of an unbelieving world. Five grains of wheat will be endued with heavenly blessing, whereas a thousand tons of tares will yield no results or effect. One fruitful tree will be conducive to the life of society, whereas a thousand forests of wild trees offer no fruits. The plain is covered with pebbles, but precious stones are rare. One pearl is better than a thousand wildernesses of sand, especially this pearl of great price, which is endowed with divine blessing. Erelong thousands of other pearls will be born from it. When that pearl associates and becomes the intimate of the pebbles, they also all change into pearls.

Again I repeat that the future of Canada, whether from a material or a spiritual standpoint, is very great. Day by day civilization and freedom shall increase. The clouds of the Kingdom will water the seeds of guidance which have been sown there. Consequently, rest ye not, seek ye no composure, attach not yourselves to the luxuries of this ephemeral world, free yourselves from every attachment, and strive with heart and soul to become fully established in the Kingdom of God. Gain ye the heavenly treasures. Day by day become ye more illumined.

Draw ye nearer and nearer unto the threshold of oneness. Become ye the manifestors of spiritual favors and the dawning-places of infinite lights! If it is possible, send ye teachers to other portions of Canada; likewise, dispatch ye teachers to Greenland and the home of the Eskimos.

As regards the teachers, they must completely divest themselves from the old garments and be invested with a new garment. According to the statement of Christ, they must attain to the station of rebirth--that is, whereas in the first instance they were born from the womb of the mother, this time they must be born from the womb of the world of nature. Just as they are now totally unaware of the experiences of the fetal world, they must also forget entirely the defects of the world of nature. They must be baptized with the water of life, the fire of the love of God and the breaths of the Holy Spirit; be satisfied with little food, but take a large portion from the heavenly table. They must disengage themselves from temptation and covetousness, and be filled with the spirit. Through the effect of their pure breath, they must change the stone into the brilliant ruby and the shell into pearl. Like unto the cloud of vernal shower, they must transform the black soil into the rose garden and orchard. They must make the blind seeing, the deaf hearing, the extinguished one enkindled and set aglow, and the dead quickened.

Upon you be greeting and praise!

PRAISE be to Thee, O my God! These are Thy servants who are attracted by the fragrances of Thy mercifulness, are enkindled by the fire burning in the tree of Thy singleness, and whose eyes are brightened by beholding the splendors of the light shining in the Sinai of Thy oneness.

O Lord! Loose their tongues to make mention of Thee amongst Thy people, suffer them to speak forth Thy praise through Thy grace and loving-kindness, assist them with the cohorts of Thine angels, strengthen their loins in Thy service, and make them the signs of Thy guidance amongst Thy creatures.

Verily, Thou art the All-Powerful, the Most Exalted, the Ever-Forgiving, the All-Merciful.

The spreaders of the fragrances of God should recite  
this prayer every morning:

O GOD, my God! Thou beholdest this weak one  
begging for celestial strength, this poor one craving Thy  
heavenly treasures, this thirsty one longing for the fountain  
of eternal life, this afflicted one yearning for Thy  
promised healing through Thy boundless mercy which  
Thou hast destined for Thy chosen servants in Thy  
kingdom on high.

O Lord! I have no helper save Thee, no shelter besides  
Thee, and no sustainer except Thee. Assist me with  
Thine angels to diffuse Thy holy fragrances and to  
spread abroad Thy teachings amongst the choicest of  
Thy people.

O my Lord! Suffer me to be detached from aught  
else save Thee, to hold fast to the hem of Thy bounty,  
to be wholly devoted to Thy Faith, to remain fast and  
firm in Thy love and to observe what Thou hast prescribed  
in Thy Book.

Verily, Thou art the Powerful, the Mighty, the Omnipotent.

## 14

TABLET  
TO THE BAHA'IS  
OF THE  
UNITED STATES  
AND CANADA

Revealed on March 8, 1917,  
in the summerhouse (Isma'il Aqa's room)  
at Abdu'l-Baha's house in Haifa, and  
addressed to the Baha'is of the  
United States and Canada.

He is God!  
O ye heavenly souls, sons and daughters  
of the Kingdom:

GOD says in the Qur'an: "Take ye hold of the Cord of God, all of you, and become ye not disunited." +F1

In the contingent world there are many collective centers which are conducive to association and unity between the children of men. For example, patriotism is a collective center; nationalism is a collective center; identity of interests is a collective center; political alliance is a collective center; the union of ideals is a collective center, and the prosperity of the world of humanity is dependent upon the organization and promotion of the collective centers. Nevertheless, all the above institutions are, in reality, the matter and not the substance, accidental and not eternal--temporary and not everlasting. With the appearance of great revolutions and upheavals, all these collective centers are swept away. But

+F1 Qur'an 3:103.

the Collective Center of the Kingdom, embodying the institutions and divine teachings, is the eternal Collective Center. It establishes relationship between the East and the West, organizes the oneness of the world of humanity, and destroys the foundation of differences. It overcomes and includes all the other collective centers. Like unto the ray of the sun, it dispels entirely the darkness encompassing all the regions, bestows ideal life, and causes the effulgence of divine illumination. Through the breaths of the Holy Spirit it performs miracles; the Orient and the Occident embrace each other, the North and South become intimates and associates, conflicting and contending opinions disappear, antagonistic aims are brushed aside, the law of the struggle for existence is abrogated, and the canopy of the oneness of the world of humanity is raised on the apex of the globe, casting its shade over all the races of men. Consequently, the real Collective Center is the body of the divine teachings, which include all the degrees and embrace all the universal relations and necessary laws of humanity.

Consider! The people of the East and the West were in the utmost strangeness. Now to what a high degree they are acquainted with each other and united together! How far are the inhabitants of Persia from the remotest countries of America! And now observe how

great has been the influence of the heavenly power, for the distance of thousands of miles has become identical with one step! How various nations that have had no relations or similarity with each other are now united and agreed through this divine potency! Indeed to God

belongs power in the past and in the future! And verily  
God is powerful over all things!

Consider the flowers of a garden. Though differing in kind, color, form, and shape, yet, inasmuch as they are refreshed by the waters of one spring, revived by the breath of one wind, invigorated by the rays of one sun, this diversity increaseth their charm, and addeth unto their beauty. How unpleasing to the eye if all the flowers and plants, the leaves and blossoms, the fruits, the branches and the trees of that garden were all of the same shape and color! Diversity of hues, form and shape, enricheth and adorneth the garden, and heighteneth the effect thereof. In like manner, when divers shades of thought, temperament and character, are brought together under the power and influence of one central agency, the beauty and glory of human perfection will be revealed and made manifest. Naught but the celestial potency of the Word of God, which ruleth and transcendeth the realities of all things, is capable of harmonizing the divergent thoughts, sentiments, ideas, and convictions of the children of men.

Therefore, the believers of God throughout all the republics of America, through the divine power, must become the cause of the promotion of heavenly teachings and the establishment of the oneness of humanity.

Every one of the important souls must arise, blowing over all parts of America the breath of life, conferring upon the people a new spirit, baptizing them with the fire of the love of God, the water of life, and the breaths of the Holy Spirit so that the second birth may become realized. For it is written in the Gospel: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." +F2

Therefore, O ye believers of God in the United States and Canada! Select ye important personages, or else they by themselves, becoming severed from rest and composure of the world, may arise and travel throughout

Alaska, the republic of Mexico, and south of Mexico in the Central American republics, such as Guatemala, Honduras, Salvador, Nicaragua, Costa Rica, Panama and Belize; and through the great South American republics, such as Argentina, Uruguay, Paraguay, Brazil, French Guiana, Dutch Guiana, British Guiana, Venezuela, Ecuador, Peru, Bolivia and Chile; also in the group of the West Indies islands, such as Cuba, Haiti, Puerto Rico, Jamaica and Santo Domingo, and the group of islands of the Lesser Antilles, the Islands of Bahama and the Islands of Bermuda; likewise to the islands to the east, west and north of South America, such as Trinidad, Falkland Islands, Galapagos Islands, Juan Fernandez and Tobago. Visit ye especially the city of Bahia, on the eastern shore of Brazil. Because in the past years this city was christened with the name, BAHIA, there is no doubt that it has been through the inspiration of the Holy Spirit.

Consequently, the believers of God must display the utmost effort, upraise the divine melody throughout

+F2 John 3:6.

those regions, promulgate the heavenly teachings and waft over all the spirit of eternal life, so that those republics may become so illumined with the splendors and the effulgences of the Sun of Reality that they may become the objects of the praise and commendation of all other countries. Likewise, ye must give great attention to the Republic of Panama, for in that point the Occident and the Orient find each other united through the Panama Canal, and it is also situated between the two great oceans. That place will become very important in the future. The teachings, once established there, will unite the East and the West, the North and the South.

Hence the intention must be purified, the effort ennobled and exalted, so that you may establish affinity between the hearts of the world of humanity. This glorious aim will not become realized save through the promotion of divine teachings which are the foundations of the holy religions.

Consider how the religions of God served the world of humanity! How the religion of Torah became conducive to the glory and honor and progress of the Israelitish nation! How the breaths of the Holy Spirit of His Holiness Christ created affinity and unity between divergent communities and quarreling families! How the sacred power of His Holiness Muhammad became the means of uniting and harmonizing the contentious tribes and the different clans of Peninsular Arabia--to such an extent that one thousand tribes were welded into one tribe; strife and discord were done away with; all of them unitedly and with one accord strove in advancing the cause of culture and civilization, and thus were freed from the lowest degree of degradation, soaring toward the height of everlasting glory! Is it possible to find a greater Collective Center in the phenomenal world than this? In comparison to this divine Collective Center, the national collective center, the patriotic collective center, the political collective center and the cultural and intellectual collective center are like child's play!

Now strive ye that the Collective Center of the sacred religions--for the inculcation of which all the Prophets were manifested and which is no other than the spirit of the divine teachings--be spread in all parts of America, so that each one of you may shine forth from the horizon of reality like unto the morning star, divine illumination may overcome the darkness of nature, and the world of humanity may become enlightened.

This is the most great work! Should you become confirmed therein, this world will become another world, the surface of the earth will become the delectable paradise, and eternal Institutions be founded.

Let whosoever travels to different parts to teach, peruse over mountain, desert, land and sea this supplication:

O GOD! O God! Thou seest my weakness, lowliness and humility before Thy creatures; nevertheless, I have trusted in Thee and have arisen in the promotion of Thy teachings among Thy strong servants, relying on Thy power and might.



O Lord! I am a broken-winged bird and desire to soar in Thy limitless space. How is it possible for me to do this save through Thy providence and grace, Thy confirmation and assistance.

O Lord! Have pity on my weakness, and strengthen me with Thy power. O Lord! Have pity on my impotence, and assist me with Thy might and majesty.

O Lord! Should the breath of the Holy Spirit confirm the weakest of creatures, he would attain all to which he aspireth and would possess anything he desireth.

Indeed, Thou hast assisted Thy servants in the past and, though they were the weakest of Thy creatures, the lowliest of Thy servants and the most insignificant of those who lived upon the earth, through Thy sanction and potency they took precedence over the most glorious of Thy people and the most noble of mankind.

Whereas formerly they were as moths, they became as royal falcons, and whereas before they were as brooks, they became as seas, through Thy bestowal and Thy mercy. They became, through Thy most great favor, stars shining on the horizon of guidance, birds singing in the rose gardens of immortality, lions roaring in the forests of knowledge and wisdom, and whales swimming in the oceans of life.

Verily, Thou art the Clement, the Powerful, the Mighty, and the Most Merciful of the merciful.

## Precepts of the Second Successor to Baha'u'llah, his Grandson Shoghi Effendi

Directives from the Guardian

***DIRECTIVES FROM THE GUARDIAN, Shoghi Effendi,  
(Baha'i Publishing Trust, India/Hawaii, 1973)***

1 ABDU'L-BAHA (Stories About)

"He would also urge you to attach no importance to the stories told about Abdu'l-Baha or to those attributed to Him by the friends. These should be regarded in the same light as the notes and impressions of visiting pilgrims. They need not be suppressed, but they should not also be given prominent or official recognition."

2 ABDU'L-BAHA'S MINISTRY (Re: World Objectives)

"As to the three aims which Shoghi Effendi has stated in his America and the Most Great Peace to have been the chief objectives of Abdu'l-Baha's ministry, it should be pointed out that the first was: The establishment of the Cause in America; the erection of the Baha'i Temple in Ishqabad, and the building on Mt. Carmel of a mausoleum marking the resting-place of the Bab, were the two remaining ones."

3 ADMINISTRATION--Attitude Towards  
(National Assembly's Statement Approved)

"He also wishes me to express his approval of your statement in the November issue of the Baha'i News to the effect of creating within the Assemblies and individual believers a more positive and active attitude towards the Administration. The need for positive action seems, indeed, to be one of the most urgent needs of the Cause at present."

4 ADMINISTRATION, BAHAI'--(Rules and Regulations)

"The various rulings and regulations recorded in the 'Baha'i Administration', and the supplementary statements already issued

by the National Assembly, he feels, are for the present sufficiently detailed to guide the friends in their present-day activities... The American believers, as well as their National representatives, must henceforth direct their attention to the greater and vital issues which an already established Administration is called upon to face and handle, rather than allow their energies to be expended in the consideration of purely secondary administrative matters."

## 5 ADMINISTRATION (Study and Apply)

"Without the study and application of the administration the teaching of the Cause becomes not only meaningless, but loses in effectiveness and scope."

## 6 ADMINISTRATIVE MACHINERY (Related to America)

"Now that they (the American believers) have erected the administrative machinery of the Cause they must put it to its real use--serving only as an instrument to facilitate the flow of the spirit of the Faith out into the world. Just as the muscles enable the body to carry out the will of the individual, all Assemblies and committees must enable the believers to carry forth the Message of God to the waiting public, the love of Baha'u'llah, and the healing laws and principles of the Faith to all men."

## 7 AFRICAN STUDENTS AND VISITORS

"He hopes that wherever it is possible the believers will make every effort to contact African students and visitors, and to show them kindness and hospitality. This may not only lead to the conversion of some while in America, but will also make friends for the Faith in Africa."

## 8 AGES AND EPOCHS (Define)

"The Faith is divided into three Ages: the Heroic, the Formative, the Golden Age, as has been outlined in His

Writings. The Heroic Age closed with the Ascension of Abdu'l-Baha. The Formative Age is divided into epochs. The first epoch lasted 25 years. We are now actually in the second epoch of the Formative Age. How long the Formative Age will last is not known, and there will probably be a number of epochs in it.

"The Divine Plan of Abdu'l-Baha is divided into epochs. The first Seven-Year Plan constituted the first stage of the first epoch; the second Seven-Year Plan constitutes the second stage; while the Ten-Year Crusade will constitute the third stage of the first epoch of the Divine Plan. The first epoch of the Divine Plan will conclude with the conclusion of the Ten-Year Crusade."

## 9 ALLAH-U-ABHA (Baha'i Greeting)

"The Baha'is are free to greet each other with Allah-u-Abha when they meet, if they want to, but they should avoid anything which to outsiders, in a western country, might seem like some strange Oriental password. We must be very firm on principles and laws, but very normal and natural in our ways, so as to attract strangers."

## 10 ANNUAL CONVENTION

"I am deeply convinced that if the Annual Convention of the friends in America, as well as the National Spiritual Assembly, desire to become potent instruments for the speedy realization of the Beloved's fondest hopes for the future of that country, they should endeavor, first and foremost, to exemplify, in an increasing degree, to all Baha'is and to the world at large the high ideals of fellowship and service which Baha'u'llah and the beloved Master repeatedly set before them."

## 11 AQDAS (THE)--LAWS OF

"In view of the importance of such a statement, he feels it is his duty to explain that the Laws revealed by Baha'u'llah in the Aqdas are, whenever practical and not in direct conflict with the Civil laws of the land, absolutely binding on every believer or Baha'i institution whether in the East or in the

West. Certain laws, such as fasting, obligatory prayers, the consent of the parents before marriage, avoidance of alcoholic drinks, monogamy, should be regarded by all believers as universally and vitally applicable at the present time. Others have been formulated in anticipation of a state of society destined to emerge from the chaotic conditions that prevail today.

"When the Aqdas is published, this matter will be further explained and elucidated. What has not been formulated in the Aqdas, in addition to matters of detail and of secondary importance arising out of the application of the laws already formulated by Baha'u'llah, will have to be enacted by the Universal House of Justice. This body can supplement but never invalidate or modify in the least degree what has already been formulated by Baha'u'llah. Nor has the Guardian any right whatsoever to lessen the binding effect much less to abrogate the provisions of so fundamental and sacred a Book..."

## 12 ARCHIVES (The Importance Of)

"The importance of the institution of Baha'i Archives is not due only to the many teaching facilities it procures, but is especially to be found in the vast amount of historical data and information it offers both to the present-day administrators of the Cause, and to the Baha'i historians of the future. The institution of Baha'i Archives is indeed a most valuable storehouse of information regarding all the aspects of the Faith, administrative as well as doctrinal. Future generations of believers will be surely in a better position than we are to truly and adequately appreciate the many advantages and facilities which the institution of the Archives offers to individual believers and also to the community at large. Now that the Cause is rapidly passing through so many different phases of its evolution, is the time for the friends to exert their utmost in order to preserve as much as they can of the sacred relics and various other precious objects that are associated with the lives of the Founders of the Faith, and particularly the Tablets They have revealed. Every believer should realize that he has a definite responsibility to shoulder in this matter, and to help, to whatever extent he can, in rendering successful and valuable work which National and local Baha'i Archives committees are so devotedly accomplishing for the Faith in America."

### 13 ARCHIVES

"The general principle should be that any object used by Him in person should be preserved for posterity, whether in the local or National Archives. It is the duty and responsibility of the Baha'i Assemblies to ascertain carefully whether such objects are genuine or not, and to exercise the utmost caution in the matter."

### 14 ASSEMBLIES--UNITY OF (Baha'u'llah's Promise)

"Baha'u'llah has given the promise that in every Assembly where unity and harmony prevail, there His glorious spirit will not only be present, but will animate, sustain and guide all the friends in all their deliberations.

"It is to unity that the Guardian has been continually calling the friends: For where a united will exists, nothing can effectively oppose and hamper the forces of constructive development."

### 15 ASSEMBLY MEETINGS

"The Spiritual Assembly must decide how often it should meet in order to properly handle the affairs of the Cause under its jurisdiction. Twice a week or twice a month is not the point, the point is that it should be alert and carry on the work adequately."

### 16 ASSEMBLY VACANCY

"...It is establishing a dangerous precedent to allow Assemblies to put a time limit on non-attendance of their members at meetings of the S.A., beyond which that person is automatically dropped from the Assembly and a vacancy declared ... there should be no time limit fixed by Assemblies beyond which a person is dropped. Every case of prolonged absence from the sessions of the Assembly should be considered separately by that Assembly, and if the person is seen to not want to attend

meetings or to be held away from them indefinitely because of illness or travel, then a vacancy could legitimately be declared and a new member be elected."

## 17 ASSOCIATE COMMITTEE MEMBERS

(Appointing of)

"The Guardian wishes your Assembly to abandon the practice of appointing associate members to some of the committees... Such a practice, he feels, tends to create confusion and misunderstanding."

## 18 ATTACKS FROM CHURCH MISSIONARIES

"The Guardian has read very carefully the letters your Assembly has received from the Spiritual Assemblies of Urbana and Chicago, reporting the criticisms that have been advanced by Rev. John Elder, a missionary from Iran. While he is certain that such attacks from church missionaries are destined to increase in number and force in the future, he feels that for the present they do not constitute a challenge so grave and widespread as to justify any strong action by your Assembly. Later on, when the very progress of the Cause on the one hand, and the corresponding decline in ecclesiastical organizations on the other, will inevitably incite Christian ecclesiastical leaders to vehemently oppose and undermine the Faith, the believers will then have a real chance to defend and vindicate the Cause. Under present conditions it would be inadvisable for the American community to give such issues too much prominence."

## 19 BAB, DECLARATION OF

"In regard to the question submitted to your Assembly by the Baha'i group at Maui, Hawaii, concerning the passage on page 88 of the book 'Baha'i Administration,'

"...The Guardian wishes me to inform you that the festivals of the Declaration of the Bab and the birthday of Abdu'l-Baha referred to in that passage as having been celebrated on the twenty-second of November, 1925, by the Baha'is of the Orient,

are based on the lunar calendar. For this reason the date of the celebration is not fixed, but shifts every year. Eventually as the Master has explicitly stated, a uniform system will have to be established by the International House of Justice."

## 20 BAB'S PHOTOGRAPH

"May I also draw your attention to the fact that the Bab's photograph which appeared in Nicolas' book, Siyyid Ali Muhammad dit le Bab, many years ago, is not authentic, although it presents great similarity to the original drawings of the Bab's portrait."

## 21 BAHAI DISPENSATION (Duration of)

"Concerning your question relative to the duration of the Baha'i Dispensation. There is no contradiction between Baha'u'llah's statement in the Iqan about the renewal of the City of God once every thousand years, and that of the Guardian in the Dispensation to the effect that the Baha'i cycle will extend over a period of at least 500,000 years. The apparent contradiction is due to the confusion of the terms cycle and dispensation. For while the Dispensation of Baha'u'llah will last for at least one thousand years, His Cycle will extend still farther, to at least 500,000 years.

"The Baha'i cycle is, indeed, incomparable in its greatness. It includes not only the Prophets that will appear after Baha'u'llah, but all those who have preceded Him ever since Adam. These should, indeed, be viewed as constituting but preliminary stages leading gradually to the appearance of this supreme Manifestation of God."

## 22 BAHAI'S (Destiny of)

"I, for my part, am determined to reinforce the impulse that impels its members forward to meet their destiny. The Founders of their Faith survey from the Kingdom on high the range of their achievements, acclaim their progress, and are ever ready to speed their eventual triumph."



23 BAHÁ'Í--NEW (On Admittance of New Applicants)

"He has noted with care what you had written him regarding the question of admittance of applicants into the Cause. This is certainly a matter which calls for the utmost tact, wisdom and consideration on the part of Baha'i Assemblies. While, as he himself has repeatedly stressed, a uniform procedure should be adopted and followed whereby every applicant should be required to express his whole-hearted and unconditional acceptance of the essential verities of the Cause, great care should also be taken not to insist on matters of a secondary importance which the newcomer cannot, for obvious reasons, fully grasp and apprehend at the beginning. Once the applicant has been admitted in the Community with a clear understanding of the duties and responsibilities, and essential implications which such membership entails, there would be no difficulty for him in gradually adjusting his whole ideas according to the requirements set forth in the Teachings. The process of becoming a Baha'i is necessarily slow and gradual. The essential is not that the beginner should have a full and detailed knowledge of the Cause, a thing which is obviously impossible in the vast majority of cases, but that he should, by an act of his own will, be willing to uphold and follow the truth and guidance set forth in the Teachings, and thus open his heart and mind to the reality of the Manifestation."

24 BAHÁ'Í--NEW (On Presenting the Master's Will to New Applicants)

"Concerning the best method of presenting the Master's Will to the newcomers, Shoghi Effendi is of the opinion that the N.S.A. should first make some suitable extracts from the Testament and to send these to all the local Assemblies for their use, so that there may be full unity in circulating the provisions of the Will among the new believers. The problem of choosing such excerpts is left entirely to the discretion of the N.S.A. The main thing, as it appears to the Guardian, is that the full station of the Bab, Baha'u'llah and Abdu'l-Baha be clearly explained and that the origin, nature and working of the Administrative Order of the Faith be clearly stated. The full

implications of such a recognition are evidently beyond the comprehension of any new believer. Such a knowledge can be acquired gradually and only when the essentials of the Faith have been clearly recognized and adequately understood."

25 BAHA'IS--NEW (Qualifications of a New Believer)

"When a person becomes a Baha'i, he gives up the past only in the sense that he is a part of this new and living Faith of God, and must seek to pattern himself, in act and thought, along the lines laid down by Baha'u'llah. The fact that he is by origin a Jew or a Christian, a black man or a white man, is not important any more, but, as you say, lends color and charm to the Baha'i community in that it demonstrates unity in diversity."

26 BAHA'IS--NEW (The "Two Extremes" in Bringing in New Baha'is)

"The believers must discriminate between the two extremes of bringing people into the Cause before they have fully grasped its fundamentals and making it too hard for them, expecting too much of them, before they accept them. This requires truly keen judgment, as it is unfair to people to allow them to embrace a movement the true meaning of which they have not fully grasped. It is equally unfair to expect them to be perfect Baha'is before they can enter the Faith. Many teaching problems arise out of these two extremes..."

27 BAHA'IS (Two Kinds of)

"There are two kinds of Baha'is, one might say: those whose religion is Baha'i and those who live for the Faith. Needless to say if we can belong to the latter category, if we can be in the vanguard of heroes, martyrs and saints, it is more praiseworthy in the sight of God."

28 BAHA'I WAY OF LIFE (The Strength of the Cause)

"It is good for the Baha'is to learn that being a Baha'i is essentially an inner thing, or way of life, and not dependent on fixed patterns. Important as our organized Institutions are, they are not the Faith itself. The strength of the Cause grows no matter how much disrupted its activities may temporarily be. This we see over and over again, in lands where the Faith has been temporarily banned; at times when the believers are persecuted and even killed; where they are serving all alone or scattered and isolated. So it has been a stimulating experience for the American believers to be without their schools for a few years, rather than a depressing one."

#### 29 BAHÄ'U'LLÄH (In accepting)

"In accepting Baha'u'llah you have accepted Christ in His appearance as the Father, as He Himself so clearly foretold. The Catholic Church does not believe this; on the contrary, it still awaits the return of Christ. If you decide, in order to be buried next to your dear husband, to return to the Church, you either would have to, in good faith, deny Baha'u'llah or you would be just using the church as a means to satisfy a desire of your own, which would certainly not be an upright and conscientious thing to do.

"When you think that your husband's soul is now free of the limitations of this world, and that he no doubt is beginning to see religious truth in its true light and to appreciate the station of Baha'u'llah, you should ask yourself whether he would wish you to leave the truth for this day and re-enter the church just for the sake of your dust being near his dust. Your spirit, when you pass away, will be near his spirit; of what importance, then, is the body? He will pray for your guidance in this matter."

#### 30 BELIEVERS, NEW (Accept Cause Without Qualifications)

"The believers, and particularly those who have not had sufficient experience in teaching, should be very careful in the way

they present the teachings of the Cause. Sincerity, devotion and Faith are not the sole conditions of successful teaching. Tactfulness, extreme caution and wisdom are equally important. We should not be in a hurry when we announce the message to the public and we should be careful to present the teachings in their entirety and not to alter them for the sake of others. Allegiance to the Faith cannot be partial and half-hearted. Either we should accept the Cause without any qualification whatsoever or cease calling ourselves Baha'is. The new believers should be made to realize that it is not sufficient for them to accept some aspects of the teachings and reject those which cannot suit their mentality in order to become fully recognized and active followers of the Faith. In this way all sorts of misunderstandings will vanish and the organic unity of the Cause will be preserved."

### 31 BELIEVERS, REMOVAL OF

"Concerning the removal of believers I feel that such a vitally important matter should be given the most serious consideration and preferably be referred to the National Assembly for further consideration and final decision. We should be slow to accept and reluctant to remove. I fully approve and whole-heartedly and unreservedly uphold the principle to which you refer that personalities should not be made centers around which the community may revolve but they should be subordinated under all conditions and however great their merits to the properly constituted Assemblies. You and your co-workers can never over-estimate or over-emphasize this cardinal principle of Baha'i Administration."

### 32 BIBLE (Authenticity of the)

"As to the question raised by the Racine Assembly in connection with Baha'u'llah's statement in the Gleanings concerning the sacrifice of Ishmael; although His statement does not agree with that made in the Bible, Genesis 12:9, the friends should unhesitatingly, and for reasons that are only too obvious, give precedence to the sayings of Baha'u'llah which, it would be pointed out, is fully corroborated by the Qur'an, which book is more authentic than the Bible, including both the New and Old Testaments. The Bible is not wholly authentic, and in this

respect not to be compared with the Qur'an, and should be wholly subordinated to the authentic Sayings of Baha'u'llah."

### 33 CALENDAR (BAHA'I)

"It is advisable to use both the Baha'i dates, according to the Baha'i Calendar, and the usual Gregorian dates as well. The friends at present are free to do as they please."

### 34 CALIPHATE AND IMAMATE

"Both Caliphate and Imamate mean successorship. Either term could be used."

### 35 CATASTROPHE (The Apocalyptic Upheaval)

"We have no indication of exactly what nature the apocalyptic upheaval will be; it might be another war ... but as students of our Baha'i Writings, it is clear that the longer the 'Divine Physician' (i.e. Baha'u'llah) is withheld from healing the ills of the world, the more severe will be the crisis, and the more terrible the sufferings of the patient."

### 36 CIVIL COURTS (Disputes)

"The Guardian wishes to emphasize the importance of avoiding (reference to civil courts) of cases of dispute between believers, even in non-Baha'i issues. It is the Assembly's function to endeavor to settle amicably such disputes, both in order to safeguard the fair name and prestige of the Cause, and to acquire the necessary experience for the extension of its functions in the future."

### 37 CIVIL ELECTIONS (Voting in)

"...No Baha'i vote for an officer, no Baha'i participation in the affairs of the Republic, shall involve acceptance of a program or policy that contravenes any vital principle, spiritual or

social, of the Faith.

"...No vote cast, or office undertaken, by a Baha'i should necessarily constitute acceptance, by the voter or office holder, of the entire program of any political party. No Baha'i can be regarded as either a Republican or Democrat, as such. He is above all else, the supporter of the principles enunciated by Baha'u'llah, with which, I am firmly convinced, the program of no political party is completely harmonious."

### 38 COMMITTEE APPOINTMENTS (Assembly Members)

"Regarding the non-appointment of Assembly members to membership on National Committees, the Guardian firmly believes that no such principle should be recognised. Those who are best fitted for the specific work assigned to the Committees should be elected irrespective of their membership on either National or local Assemblies. The greater the pressure on those who shoulder both Committee and Assembly responsibilities, the greater the reward and the richer the blessings vouchsafed to those who willingly and gratefully sustain this double burden."

### 39 COMMITTEES' RESPONSIBILITIES

"He feels that Committees must assume more responsibility and exercise freedom of choice and judgment in electing their officers, and function as a corporate body with a corporate spirit. More especially so as now that the Cause is growing in numbers, and its responsibilities are being multiplied, National committees are acquiring added importance and must seek, ever increasingly, to follow the pattern of Baha'u'llah and assume responsibility for the election of their officers. These committees must develop, become mature, and forge ahead courageously relying more on united effort and less on personal leadership, as is now the case with Local and National Assemblies."

### 40 CONTRIBUTION

"As to the idea of 'giving what one can afford', this does by

no means put a limit or even exclude the possibility of self-sacrifice. There can be no limit to one's contributions to the national fund. The more one can give the better it is, especially when such offerings necessitate the sacrifice of other wants and desires on the part of the donor. The harder the sacrifice the more meritorious will it be of course in the eye of God. For after all it is not so much the quantity of one's offerings that matters, but rather the measure of deprivation that such offerings entail."

#### 41 CONTRIBUTIONS (Lifting the Burden of Misery from Mankind)

"...In the first place every believer is free to follow the dictates of his own conscience as regards the manner in which to spend his own money. Secondly, we must always bear in mind that there are so few Baha'is in the world, relative to the world's population, and so many people in need, that even if all of us gave all we had, it would not alleviate more than an infinitesimal amount of suffering. This does not mean we must not help the needy, we should; but our contributions to the Faith are the surest way of lifting once and for all time the burden of hunger and misery from mankind, for it is only through the System of Baha'u'llah--Divine in origin--that the world can be gotten on its feet, and want, fear, hunger, war, etc., be eliminated. Non-Baha'is cannot contribute to our work or do it for us; so really our first obligation is to support our own teaching work, as this will lead to the healing of the nations."

#### 42 CONTRIBUTIONS ARE VOLUNTARY

"In connection with the Institution of the National Fund and the budgetary system set forth in the minutes of the National Spiritual Assembly, I feel urged to remind you of the necessity of ever bearing in mind the cardinal principle that all contributions to the Fund are to be purely and strictly voluntary in character. It should be made clear and evident to every one that any form of compulsion, however slight and indirect, strikes at the very root principle underlying the formation of the Fund ever since its inception. While appeals of a general character, carefully worded and moving and dignified in tone

are welcome under all circumstances, it should be left entirely to the discretion of every conscientious believer to decide upon the nature, the amount, and purpose of his or her contribution for the propagation of the Cause."

#### 43 COVENANT (Meaning of Baha'i)

"As regards the meaning of the Baha'i Covenant: The Guardian considers the existence of two forms of Covenant both of which are explicitly mentioned in the literature of the Cause. First is the Covenant that every Prophet makes with humanity or, more definitely, with His people that they will accept and follow the coming Manifestation who will be the reappearance of His reality. The second form of Covenant is such as the one Baha'u'llah made with His people that they should accept the Master. This is merely to establish and strengthen the succession of the series of Lights that appear after every Manifestation. Under the same category falls the Covenant the Master made with the Baha'is that they should accept His administration after Him."

"The Most Great Covenant is different from the Everlasting Covenant."

#### 44 COVENANT BREAKERS (Expulsion and Reinstatement of)

"The Guardian, like the Master before him, has not considered it advisable to as yet permit any person or Assembly to put another person out of the Cause of God. There is a sharp distinction between depriving a believer of his voting rights, which is a severe disciplinary measure and not a spiritual sanction, and pronouncing a former believer to be a truly spiritually diseased soul, a soul in the condition the Master referred to when, in His last cable to America before His ascension, He said: 'He who sitteth with a leper catcheth leprosy.' The Guardian has, within the last few years, considered the National Assemblies strong enough to wield the instrument of sanction in the sense of depriving a Baha'i of his voting rights. But no one but himself can pronounce a person to be in that diseased condition we call 'Covenant Breaking' and no one but he can reinstate a Covenant Breaker. No National Assembly



has been given this right and cannot therefore review the question or reinstate anyone..."

#### 45 COVENANT BREAKERS (Shun)

"...Baha'u'llah and the Master in many places and very emphatically have told us to shun entirely all Covenant breakers as they are afflicted with what we might try and define as a contagious spiritual disease; they have also told us, however, to pray for them. These souls are not lost forever. In the Aqdas, Baha'u'llah says that God will forgive Mirza Yahya if he repents. It follows, therefore, that God will forgive any soul if he repents. Most of them don't want to repent, unfortunately. If the leaders can be forgiven it goes without saying that their followers can also be forgiven..."

"Also, it has nothing to do with unity in the Cause; if a man cuts a cancer out of his body to preserve his health and very life, no one would suggest that for the sake of unity it should be reintroduced into the otherwise healthy organism. On the contrary, what was once a part of him has so radically changed as to have become a poison."

#### 46 CRIMSON BOOK (The)

"Unfortunately it would seem that the knowledge `which could largely eliminate fear' has not been disclosed or identified by Baha'u'llah, so we do not know what it is.

"However, what Baha'u'llah did not elaborate but what He meant by the `world' recorded in the Crimson Book was the power of the Covenant.

"The `Crimson Book' refers to the Book of His Covenant, and the reference above means the power for unity which the Covenant possesses and radiates. On page 238 of `God Passes By' you will find the cross-reference to the `Crimson Book' and the `Epistle to the Son of the Wolf.'"

#### 47 CRITICISM

"When criticism and harsh words arise within a Baha'i community, there is no remedy except to put the past behind

one, and persuade all concerned to turn over a new leaf, and for the sake of God and His Faith refrain from mentioning the subjects which have led to misunderstanding and inharmony. The more the friends argue back and forth and maintain, each side, that their point of view is the right one, the worse the whole situation becomes.

"When we see the condition the world is in today, we must surely forget these utterly insignificant internal disturbances, and rush, unitedly, to the rescue of humanity. You should urge your fellow Baha'is to support you in a strong effort to suppress every critical thought and every harsh word, in order to let the spirit of Baha'u'llah flow into the entire community, and unite it in His love and in His service."

#### 48 CRITICISM (On)

"...Vicious criticism is indeed a calamity. But its root is lack of faith in the system of Baha'u'llah, i.e., the Administrative Order--and lack of obedience to Him--for He has forbidden it! If the Baha'is would follow the Baha'i laws in voting, in electing, in serving and in abiding by Assembly decisions, all this waste of strength through criticizing others could be diverted into cooperation and achieving the Plan..."

#### 49 DANIEL, THE PROPHECY OF

"Regarding the Prophecy of Daniel: The passage in Esselmont should be changed to state that this prophecy refers to the one-hundredth anniversary of the Declaration of Baha'u'llah, in the Garden of Ridvan, Baghdad--reference to this can be found in 'The Passing of Abdu'l-Baha' in quotation from two of His Tablets."

#### 50 DISPENSATION OF BAHU'U'LLAH

"With reference to ... the Dispensation of Baha'u'llah, he wishes me to explain that although Abdu'l-Baha's station is not that of a Manifestation of God, nevertheless supplications may be addressed to Him. It is essential, however, that every believer should realize that while doing so he is directing his

thoughts toward the Master as an intermediary between him and the Manifestation, and not as the Source of Divine Revelation and Spiritual Guidance. Provided this distinction is clearly established, there can be no harm or objection in addressing prayers to Abdu'l-Baha."

#### 51 DISPUTES, INDIVIDUAL--(Consultation with Assembly)

"Regarding consultation: Any person can refer a matter to the Assembly for consultation whether the other person wishes to or not. In matters which affect the Cause the Assembly should, if it deems it necessary, intervene even if both sides don't want it to, because the whole purpose of the Assemblies is to protect the Faith, the Communities and the individual Baha'is as well."

#### 52 DRAMA--MANIFESTATIONS (Dramatic Works)

"With reference to your question whether the Figures of the Bab and Baha'u'llah should be made to appear as characters in dramatic works written by the believers, Shoghi Effendi's opinion is that such an attempt to dramatize the Manifestations would be highly disrespectful, and hence should be avoided by the friends, even in the case of the Master. Besides it would be practically impossible to carry out such a plan faithfully, and in a dignified and befitting manner."

#### 53 DRAMA OF THE FAITH

"The Faith can certainly be dramatized, but two things must be remembered: No personal presentation of the Bab, Baha'u'llah or the Master, only their Words can be used, but no figure must represent Them; great dignity must be the keynote."

#### 54 ECONOMIC TEACHINGS

"With regard to your wish for reorganizing your business

along Baha'i lines, Shoghi Effendi deeply appreciates the spirit that has permitted you to make such a suggestion. But he feels nevertheless that the time has not yet come for any believer to bring about such a fundamental change in the economic structure of our society, however restricted may be the field for such an experiment. The economic teachings of the Cause, though well known in their main outline, have not as yet been sufficiently elaborated and systematized to allow anyone to make an exact and thorough application of them even on a restricted scale."

## 55 ECONOMICS--BAHA'I

"As you say, the Writings are not so rich on this subject and many issues at present baffling the minds of the world are not even mentioned. The primary consideration is the spirit that has to permeate our economic life, and this will gradually crystallize itself into definite institutions and principles that will help to bring about the ideal condition foretold by Baha'u'llah."

"No, Baha'u'llah did not bring a complete system of economics to the world. Profit sharing is recommended as a solution to one form of economic problems. There is nothing in the teachings against some kind of capitalism; its present form, though, would require adjustments to be made."

"There are practically no technical teachings on economics in the Cause, such as banking, the price system, and others. The Cause is not an economic system, nor its Founders be considered as having been technical economists. The contribution of the Faith to this subject is essentially indirect, as it consists of the application of spiritual principles to our present-day economic system. Baha'u'llah has given us a few basic principles which should guide future Baha'i economists in establishing such institutions which will adjust the economic relationships of the world..."

"Social inequality is the inevitable outcome of the natural inequality of man. Human beings are different in ability and should, therefore, be different in their social and economic standing. Extremes of wealth and poverty should, however, be abolished..."

"The Master has definitely stated that wages should be unequal, simply because that men are unequal in their ability and hence should receive wages that would correspond to their

varying capacities and resources."

## 56 ECONOMIC TEACHINGS

"As regards the activities of the economic committee of the National Assembly; Shoghi Effendi fully sympathizes with the desire of some of the members to see the Committee find ways and means to put into practice the economic teachings of the Cause, as explained in some of the recorded Writings and Sayings of Baha'u'llah and the Master. But he believes that the time is not yet ripe for such activities. First we have to study the economic teachings in the light of modern problems more thoroughly so that we may advocate what the Founders of the Faith say and not what we conjecture from Their Writings. There is great difference between sounding a great general principle and finding its application to actual prevailing conditions. Secondly, the Cause is not financially in a position to launch itself in such undertakings at present. Such plans need great financial backing to be worked out in a permanent form. In time, Shoghi Effendi hopes all these things will come to pass. For the present we have to consolidate our basic institutions and spread the teachings and spirit of the Faith among the public."

## 57 EDUCATION (On Inability of Modern Education to Produce a Mature Mind)

"People today indeed do tend to be very superficial in their thinking, and it would seem as if the educational systems in use are sorely lacking in ability to produce a mature mind in a person who has reached supposedly adult life! All the outside influences that surround the individual seem to have an intensely distracting effect, and it is a hard job to get the average person to do any deep thinking or even a little meditation on the problems facing him and the world at large.

"Over and over again Baha'u'llah cried out against the heedlessness of humanity, and warns of the fate such an attitude must lead to. Did we not know what God plans to, and will do, with the world in the future, we should certainly be as hopeless as many of the best thinkers of our generation have become."

## 58 ELDERS (Four and Twenty)

"Regarding the four and twenty elders: The Master, in a Tablet, stated that they were the Bab, the eighteen Letters of the Living, and five others who would be known in the future. So far we do not know who these five others are."

## 59 ELECTION (Acceptance of)

"Concerning the question of refusal by certain believers to accept election to an administrative post: The Guardian strongly feels that criticism, opposition, or confusion do not provide sufficient grounds for either refusal or resignation. Only cases of physical or mental incapacity, which, by their very nature, are extremely rare, constitute valid reasons for such an act. The difficulties and tests involved in the acceptance of Administrative posts, far from inducing the believers to dissociate themselves from the work of the Cause, should spur them on to greater exertions and to a more active participation in the privileged task of resolving the problems that confront the Baha'i community.

"Only in cases where individual believers, without any valid reason, deliberately refuse the repeated exhortations, pleas, and warnings addressed to them by their Assemblies, should action be taken in removing them from the voting list. This is a measure designed to sustain the institutions of the Faith at the present time, and to insure that the abilities and talents of its, as yet, limited number of supporters are properly consecrated to its service.

"The believers, for the sake of the Cause, now in the period of its infancy, should accept their duties in a spirit of self-sacrifice, and should be animated by the desire to uphold the verdict of the electorate, and to lend their share of assistance however difficult the circumstances, to the effective administration of the affairs of the Faith.

"The same sanction should apply to those who persistently refuse to dissociate themselves from political and ecclesiastical activities. This is a general principle which is being maintained throughout the Baha'i world..."

## 60 ELECTIONS (BAHA'I)

"I feel that reference to personalities before the election would give rise to misunderstanding and differences. What the friends should do is get thoroughly acquainted with one another, to exchange views, to mix freely and discuss among themselves the requirements and qualifications for such a membership without reference or application, however indirect, to particular individuals. We should refrain from influencing the opinion of others, of canvassing for any particular individual, but should stress the necessity of getting fully acquainted with the qualifications of membership referred to in our Beloved's Tablets of learning more about one another through direct, personal experience rather than through the reports and opinions of our friends."

## 61 ELECTIONS (BAHA'I) (To Administrative Posts)

"There is no objection in principle to an Assembly being re-elected whether in toto or in part, provided the members are considered to be well qualified for that post. It is individual merit that counts. Novelty, or the mere act of renewal of elections, are purely secondary considerations. Changes in Assembly membership would be welcome so far as they do not prejudice the quality of such membership. Once Assembly elections are over, the results should be conscientiously and unquestionably accepted by the entire body of the believers, not necessarily because they represent the Voice of Truth, or the Will of Baha'u'llah, but for the supreme purpose of maintaining unity and harmony in the community."

## 62 ELECTIONS (Assembly Voting)

"With these Assemblies, Local as well as National, harmoniously, vigorously and efficiently functioning throughout the Baha'i world, the only means for the establishment of the Supreme House of Justice will have been assured. And when this Supreme Body will have been properly established, it will have to consider afresh the whole situation, and lay down the

principle which shall direct, as long as it deems advisable, the affairs of the Cause.

"Pending the establishment, and to insure uniformity throughout the East and throughout the West, all Local Assemblies will have to be re-elected once a year, during the first day of Ridvan, and the result of polling, if possible, be declared on that day."

### 63 ELECTIONS (The Character of Baha'i)

"Let us recall His explicit and often-repeated assurance that every Assembly elected in that rarified atmosphere of selflessness and detachment is in truth, appointed of God, that its verdict is truly inspired, that one and all should submit to its decision unreservedly and with cheerfulness ... the elector ... is called upon to vote for none but those whom prayer and reflection have inspired him to uphold... Hence it is incumbent upon the chosen delegates to consider without the least trace of passion and prejudice, and irrespective of any material consideration, the names of only those who can best combine the necessary qualities of unquestioned loyalty, of selfless devotion, of a well-trained mind, of recognized ability and mature experience... Nothing short of the all-encompassing, all-pervading power of His Guidance and Love can enable this newly enfolded order to gather strength and flourish amid the storm and stress of a turbulent age, and in the fullness of time vindicate its high claim to be universally recognized as the one Haven of abiding felicity and peace."

### 64 ELECTION OF NATIONAL ASSEMBLIES (Radical Changes Not Advised)

"Regarding your questions concerning the advisability of changing the basis of the National Assembly's election and confining it to the body of delegates or of limiting the term of office: He feels that as any such changes are of a radical nature and should therefore apply to the National Spiritual Assemblies of other countries, they are inadvisable and premature, both for this reason and because of their very nature.

"What is needed is to get the administration in its present form to run more efficiently and at the same time to build up a



higher sense of the responsibility among the body of the believers. They should be encouraged to think more, not only about the qualifications of their elected bodies, but also about such things as you mention, the law of averages, the age and indisposition of some of the members, etc.

"When we look back and see what the administration has accomplished in twenty-odd years, indeed what it has done in the last seven years, we see what strides forward have been made. Far greater tasks lie ahead, but the Guardian does not feel that the way to meet them is to change the present system but rather to perfect it by educating the believers and training them, holding more conferences, publishing more news for Baha'is, getting more people active."

#### 65 ELECTIONS, REGARDING (In the United States)

"The Guardian has written the National Assembly in detail and given them the principle upon which he would like to see them act. He has asked them to advise the friends accordingly and also to expound the principles so as to apply to the local conditions in America."

"To facilitate matters and avoid misunderstandings he prefers to refer you and the individual friends to them (The National Assembly). He is sure that you will obtain full satisfaction by putting the question to them. The purpose of the Guardian in this is not to avoid the issue but only to facilitate matters and eliminate misunderstandings. In all such matters the friends should first approach the Local, then the National Assembly and only in case they can obtain no satisfaction should they approach the Guardian on these matters. This way many difficulties will be avoided."

#### 66 EMMANUEL, HIS HIGHNESS

"In connection with your question regarding the reference made by Abdu'l-Baha to 'His Highness Emmanuel' in Vol. III of His Tablets; this obviously refers to the Bab, as the text shows it clearly, and is in no way a reference to Swedenborg."

## 67 ESPERANTO (The Subject of)

"Regarding the subject of Esperanto; it should be made clear to the believers that while the teaching of that language has been repeatedly encouraged by Abdu'l-Baha, there is no reference either from Him or from Baha'u'llah that can make us believe that it will necessarily develop into the international auxiliary language of the future. Baha'u'llah has specified in His Writings that such a language will either have to be chosen from one of the existing languages, or an entirely new one should be created to serve as a medium of exchange between the nations and peoples of the world. Pending this final choice, the Baha'is are advised to study Esperanto only in consideration of the fact that the learning of this language can considerably facilitate intercommunication between individuals, groups and Assemblies throughout the Baha'i world in the present stage of the evolution of the Faith."

## 68 EVOLUTION, MAN'S

"You have asked as to what point in man's evolution he becomes conscious of self. This consciousness of self in man is a gradual process, and does not start at a definite point. It grows in him in this world and continues to do so in the future spiritual world.

"Man can certainly recall past experiences in his evolution, and even when his soul leaves this world it will still remember the past."

## 69 FAMILY TIES, SPIRITUAL TIES (Vs.)

"Deep as are family ties, we must always remember that the spiritual ties are far deeper; they are everlasting and survive death, whereas physical ties, unless supported by spiritual bonds, are confined to this life. You should do all in your power, through prayer and example, to open the eyes of your family to the Baha'i Faith, but do not grieve too much over their actions. Turn to your Baha'i brothers and sisters who are living with you in the Light of the Kingdom.

"Indeed, the believers have not yet fully learned to draw on

each other's strength and consolation in time of need. The Cause of God is endowed with tremendous powers, and the reason the believers do not gain more from it is because they have not learned to draw fully on these mighty forces of love and strength and harmony generated by the Faith."

#### 70 FAST (Necessary Permission For)

"With reference to your son's request for advice regarding the observance of the Baha'i Fast; much as the Guardian realizes the difficulty which a believer of his position, attending a military school, will have to encounter if he wishes to strictly conform to the regulations of the Fast, he nevertheless would advise him to make every effort to obtain from the school authorities the necessary permission. In case his request is refused the only alternative for him would be to obey his superior."

#### 71 FASTING (The Ordinance of)

"As regards fasting, it constitutes, together with the obligatory prayers, the two pillars that sustain the revealed Law of God. They act as stimulants to the soul, strengthen, revive and purify it, and thus insure its steady development."

"The ordinance of fasting is, as is the case with these three prayers (obligatory) a spiritual and vital obligation enjoined by Baha'u'llah upon every believer who has attained the age of fifteen. In the Aqdas He thus writes: 'We have commanded you to pray and fast from the beginning of maturity; this is ordained by God, your Lord and the Lord of your forefathers. He has exempted from this those who are weak from illness or age, as a bounty from His Presence, and He is the Forgiving, the Generous.'

"And in another passage He says: 'We have enjoined upon you fasting during a brief period, and at its close have designated for you Naw-Ruz as a Feast... The traveller, the ailing, those who are with child or giving suck, are not bound by the Fast... Abstain from food and drink, from sunrise to sundown, and beware lest desire deprive you of this grace that is appointed in the Book.'

"Also in the 'Questions and Answers' that form an appendix to the Aqdas, Baha'u'llah reveals the following: 'Verily, I say

that God has appointed a Great station for fasting and prayer. But during good health its benefit is evident, and when one is ill, it is not permissible to fulfill them.' Concerning the age of maturity, He reveals in the appendix of that same Book: 'The age of maturity is in the fifteenth year; women and men are alike in this respect.' Regarding the vital character and importance of the Divine ordinances and laws, and the necessity of complete obedience to them by the believers, we thus read in the Gleanings, p. 175:

'Know verily that the essence of justice and the source thereof are both embodied in the ordinance prescribed by Him Who is the Manifestation of the Self of God amongst men, if ye be of them that recognize this truth. He doth verily incarnate the highest, the infallible standard of justice unto all creation. Were His law to be such as to strike terror in the hearts of all that are in heaven and on earth, that law is naught but manifest justice. The fears and agitation which the revelation of this law provoke in men's hearts should indeed be likened to the cries of the suckling babe weaned from his mother's milk, if ye be of them that perceive...'

"The fasting period, which lasts nineteen days starting as a rule from the second of March every year and ending on the twentieth of the same month, involves complete abstention from food and drink from sunrise till sunset. It is essentially a period of meditation and prayer, of spiritual recuperation, during which the believer must strive to make the necessary readjustments in his inner life, and to refresh and reinvigorate the spiritual forces latent in his soul. Its significance and purpose are, therefore, fundamentally spiritual in character. Fasting is symbolic, and a reminder of abstinence from selfish and carnal desires."

## 72 FAST (THE)

"Regarding your question concerning the Fast: Travellers are exempt from fasting, but if they want to fast while they are travelling, they are free to do so. You are exempt the whole period of your travel, not just the hours you are in a train or car, etc. If one eats unconsciously during the fasting hours, this is not breaking the Fast as it is an accident. The age limit

is 70 years, but if one desires to fast after the age limit is passed, and is strong enough to, one is free to do so. If during the Fast period a person falls ill and is unable to fast, but recovers before the Fast period is over, he can start to fast again and continue until the end. Of course the Fast, as you know, can only be kept during the month set aside for that purpose."

#### 73 FEAST DAY (Changing Observance of)

"This is really a matter of secondary importance, and should be decided by the Assembly. Meetings which have been publicly advertised for a certain date cannot obviously be cancelled."

#### 74 FEAST (Nature of)

"Concerning the nature of the Nineteen-Day Feast, in the Aqdas, Baha'u'llah clearly revealed the spiritual and social character of this Institution. Its administrative significance, however, has been stressed by the Guardian in direct response to the growing needs of the Baha'i Community in this formative period of the Baha'i era for better training in the principles and practice of Baha'i administration."

#### 75 NAW-RUZ FEAST (Observance of Feast Day Calendar)

"The Naw-Ruz Feast should be held on March 21 before sunset and has nothing to do with the 19-day Feast. The 19-day Feast is administrative in function whereas the Naw-Ruz is our New Year, a Feast of hospitality and rejoicing."

#### 76 NAW-RUZ, TIME OF CELEBRATION OF

"Regarding Naw-Ruz: If the vernal equinox falls on the 21st of March before sunset, it is celebrated on that day. If at any time after sunset, Naw-Ruz will then, as stated by Baha'u'llah, fall on the 22nd. As to which spot should be regarded as the standard, this is a matter which the Universal House of

Justice will have to be decided. The American NSA need not therefore take any action in this matter at present."

#### 77 FEAST (Time for Holding)

"Regarding the time for the holding of the Nineteen-Day Feasts and elections; the Guardian would advise your Assembly to urge the friends to hold such gatherings on the prescribed day before sunset. If impossible, then it is permissible to hold them on the preceding day. In connection with the nine holy days, however, the friends should consider it obligatory to celebrate them on the prescribed day before sunset."

#### 78 FEASTS (Attendance at)

"Attendance at 19-Day Feasts is not obligatory but very important, and every believer should consider it a duty and a privilege to be present on such occasions."

"He wishes the Baha'is to press for recognition of their right to observe their own Holy Days, and to observe them whenever possible in strict accordance with our teachings."

#### 79 FEASTS AND ANNIVERSARIES--Baha'i

"The Baha'i Day starts and ends at sunset, and consequently the date of the celebration of Baha'i Feasts should be adjusted to conform to the Baha'i Calendar Time..."

#### 80 FUND (How Every Believer Can Test the Measure of His Faith)

"He wishes you particularly to impress the believers with the necessity of maintaining the flow of their contributions to the Temple, and also to stress the importance of the Institution of the National Baha'i Fund which, in these early days of the administrative development of the Faith, is the indispensable medium for the growth and expansion of the Movement. Contributions to this fund constitute, in addition, a practical and effective way whereby every believer can test the measure and

character of his Faith, and to prove in deeds the intensity of his devotion and attachment to the Cause."

81 FUND (The Life-blood of these Nascent Institutions)

"As the activities of the American Baha'i Community expand, and its world-wide prestige correspondingly increases, the Institution of the National Fund, the bedrock on which all other Institutions must necessarily rest and be established, acquires added importance, and should be increasingly supported by the entire body of believers, both in their individual capacities and through their collective efforts, whether organized as groups or as Local Assemblies. The supply of funds, in support of the National Treasury, constitutes, at the present time, the life-blood of these nascent institutions you are laboring to erect. Its importance cannot, surely, be overestimated. Untold blessings shall no doubt crown every effort directed to that end."

82 FUND (National Fund, Chief Obligation of)

"Regarding his special contributions to the Teaching Fund; he feels that this is a matter to be left entirely to the discretion of the N.S.A. He feels that the continuous expenditure of a considerable sum to provide for traveling expenses of teachers who are in need, constitutes in these days the chief obligation of the National Fund. An effort should be made to facilitate as much as possible, the extension of the teaching work by helping those who are financially unable to reach their destination, and once there to encourage them to settle and earn the means of their livelihood."

83 FUND (We must be like the Fountain)

"We must be like the fountain or spring that is continually emptying itself of all that it has and is continually being refilled from an invisible source. To be continually giving out for the good of our fellows undeterred by fear of poverty and reliant on the unfailing bounty of the Source of all wealth and

all good--this is the secret of right living."

#### 84 FUND (The Sacred Obligation)

"And as the progress and extension of spiritual activities is dependent and conditioned upon material means, it is of absolute necessity that immediately after the establishment of Local as well as National Spiritual Assemblies, a Baha'i Fund be established, to be placed under the exclusive control of the Spiritual Assembly. All donations and contributions should be offered to the Treasurer of the Assembly, for the express purpose of promoting the interests of the Cause, throughout the locality or country. It is the sacred obligation of every conscientious and faithful servant of Baha'u'llah who desires to see His Cause advance, to contribute freely and generously for the increase of that Fund..."

#### 85 FUNERAL (Baha'i Funeral Service)

"Regarding the Baha'i funeral service: It is extremely simple, as it consists only of a congregational prayer to be read before burial. This prayer will be made available to the friends when the Aqdas is translated and published. In the meantime your N.S.A. should take great care lest any uniform procedure or ritual in this matter be adopted or imposed upon the friends. The danger in this, as in some other cases regarding Baha'i worship, is that a definite system of rigid rituals and practices be developed among the believers. The utmost simplicity and flexibility should be observed, and a selection from the Baha'i Sacred Writing should serve the purpose at the present time, provided this selection is not rigidly and uniformly adopted on all such occasions."

"There is no objection whatsoever to non-Baha'is being present when the long prayer for the dead is read, as long as they respect our manner of reading it by rising and standing as the Baha'is do on this occasion. Nor, indeed, is there any objection to non-Baha'is being present during the reading of any Baha'i prayer for the departed."

"An official Baha'i funeral service should only be given for a believer, but there is no objection to the reading of Baha'i prayers, or indeed, to a Baha'i conducting the funeral service



of a non-Baha'i if this has been requested."

#### 86 GREATEST NAME (Translation of Symbol of)

"He also wishes me to inform you that the symbol of the Greatest Name represents an invocation which can be translated either as 'O Glory of Glories' or 'O Glory of the All-Glorious'. The word Glory used in this connection is a translation of the Arabic term 'Baha', the name of Baha'u'llah."

#### 87 GROUP, BAHAI

"...next to an isolated believer, any number of confirmed Baha'is less than nine persons should be considered as automatically constituting a Baha'i Group..."

#### 88 GUARDIAN (Infallibility of the)

"The infallibility of the Guardian is confined to matters which are related strictly to the Cause and interpretation of the teachings; he is not an infallible authority on other subjects, such as economics, science, etc. When he feels that a certain thing is essential for the protection of the Cause, even if it is something that affects a person personally, he must be obeyed, but when he gives advice, such as that he gave you in a previous letter about your future, it is not binding; you are free to follow it or not as you please."

#### 89 GUIDANCE, DIVINE (Of Guardian)

"He feels that if ... ponders more deeply about the fundamentals of Divine Revelation, she will also come to understand the Guardianship. Once the mind and heart have grasped the fact that God guides men through a Mouthpiece, a human being, a Prophet, infallible and unerring, it is only a logical projection of this acceptance to also accept the station of Abdu'l-Baha and the Guardians. The Guardians are the evidence of the maturity of mankind in the sense that at long last men have progressed to the point of having one world, and of needing

one world management for human affairs. In the spiritual realm they have also reached the point where God could leave, in human hands (i.e. the Guardians) guided directly by the Bab and Baha'u'llah, as the Master states in His Will, the affairs of His Faith for this Dispensation. This is what is meant by 'this is the day which will not be followed by night.' In this Dispensation, divine guidance flows on to us in this world after the Prophet's ascension, through first the Master, and then the Guardians. If a person can accept Baha'u'llah's function, it should not present any difficulty to them to also accept what He has ordained in a Divinely guided individual in matters pertaining to the Faith."

#### 90 GUIDANCE (Individual)

"The questions you ask in your letter about individual guidance have two aspects, one might say. It is good that people should turn to God and beseech His aid in solving their problems and guiding their acts, indeed every day of their lives, if they feel the desire to do so. But they cannot possibly impose what they feel to be their guidance on anyone else, let alone on Assemblies or Committees, as Baha'u'llah has expressly laid down the law of consultation and never indicated that anything else superseded it."

"As to meditation: This also is a field in which the individual is free. There are no set forms of meditation prescribed in the teachings, no plan as such, for inner development. The friends are urged--nay enjoined--to pray, and they also should meditate, but the manner of doing the latter is left entirely to the individual."

#### 91 GUIDANCE (Question of)

"The question of Guidance is a very subtle one. We cannot be positive that an impulse or a dream is guidance. We can seek, through earnest prayer and longing, sincerely to do God's will, His guidance. We can try, as you say, to emulate the Master and at all times live up to the teachings, but we cannot be sure that doing these things we are still making no mistakes and are perfectly guided. These things help us not to make so many mistakes and to receive more directly the guidance God

seeks to give us."

## 92 HANDS OF THE CAUSE--INSTITUTIONS (Station and Function--When Mentioned in Writing)

"The rank and position of the Hands of the Cause are superior to the position of the National Assemblies. In writing concerning the Hands, therefore, when there is reference to the Institutions of the Faith, after the Guardian should be mentioned the Hands, and then the National Bodies..."

## 93 HAZIRATU'L-QUDS (Functions of)

"While the National Office in Wilmette, designated by the Guardian as Haziratu'l-Quds, is primarily an administrative center, its use should by no means be confined to purely administrative work, but should include such activities of a social and intellectual character, both local and national, as can best establish its character as the foremost teaching and administrative center of the Faith throughout the States."

"As a teaching center, where Baha'i lectures, conferences, meetings, whether local, regional or national, could be held, the Haziratu'l-Quds can also prove of invaluable help, and the N.S.A. should indeed see to it that the necessary facilities are provided in the building for that purpose. But thus combining these three features, namely teaching, administrative, and social the Haziratu'l-Quds can best fulfill its mission, as the visible symbol of the steadily-growing National Baha'i Community in Northern America, and as the chief rallying center for all its activities and plans throughout that Continent."

## 94 HEALING

"The Guardian knows nothing about your kind of healing... But he can lay down for your guidance certain broad principles: There is no such thing as Baha'i healers or a Baha'i type of healing. In His Most Holy Book (the Aqdas) Baha'u'llah says to consult the best physicians, in other words, doctors who have studied a scientific system of medicine; He never gave us to

believe, He Himself would heal us through 'Healers' but rather through prayer and the assistance of medicine and approved treatments. Now, as long as your healing is in no opposition to these principles, as long as you do not try and take the place of a regular doctor in trying to heal others, but only give them your kind of help through constructive suggestion--or whatever it may be--and do not associate this help with being a channel of the direct grace of Baha'u'llah, the Guardian sees no harm in your continuing your assistance to others. But you must conscientiously decide whether, in view of the above, you are really justified in continuing. He will pray for your guidance and happiness."

#### 95 HEROISM IS NEEDED

"These, indeed, are the days when heroism is needed on the part of the believers. Self-sacrifice, courage, indomitable hope and confidence are characteristics they should show forth, because these very attributes cannot but fix the attention of the public and lead them to enquire what, in a world so hopelessly chaotic and bewildered, leads these people to be so assured, so confident, so full of devotion? Increasingly, as time goes by, the characteristics of the Baha'is will be that which captures the attention of their fellow-citizens. They must show their aloofness from the hatreds and recriminations which are tearing at the hearts of humanity, and demonstrate by deed and word their profound belief in the future peaceful unification of the entire human race."

#### 96 HIDDEN WORDS (Arabic)

"As to the passage No. 13 of the Arabic Hidden Words: That which Baha'u'llah declares we can find abiding within us is the power of the Divine Spirit, the reflection of the light of His Revelation. This reflection of the Divine Spirit, however, can in no way be compared to the Revelation which God discloses to His Prophets and Messengers. The similarity in the terminology should not confuse this distinction which is most fundamental."

## 97 HOLY DAYS--BAHA'I

"He wishes the Baha'is to press for recognition of their right to observe their own Holy Days, and to observe them whenever possible in strict accordance with our teachings."

"He wishes also to stress the fact that, according to the Baha'i laws, work is forbidden on our nine Holy Days. Believers who have independent businesses or shops should refrain from working on these days. Those who are in government employ should, on religious grounds, make an effort to be excused from work; all believers, whoever their employers, should do likewise. If the government or other employers refuse to grant them these days off, they are not required to forfeit their employment, but they should make every effort to have the independent status of the Faith recognized and their right to hold their own religious Holy Days acknowledged."

## 98 HOLY DAYS OF OTHER RELIGIONS

"As regards the celebration of the Christian Holiday by the believers; it is surely preferable and even highly advisable that the friends should in their relation to each other discontinue observing such holidays as Christmas and New Years, and to have their festival gatherings of this nature instead during the Intercalary Days and Naw-Ruz...."

## 99 HOLY SHRINE (Believers turn to the)

"He feels the drawing of the hearts together, as the believers turn towards the Holy Shrine, will produce a greater love and unity amongst the friends, and attract the blessings of Baha'u'llah."

## 100 HOSTS OF HIS TESTAMENT (The)

"The Hosts of His Testament' refers to those who are firm in the Will and Testament of Baha'u'llah and who defend and uphold it."

## 101 CORD (Meaning of)

"The word `cord' so often mentioned in the Teachings means both the Faith itself and also the power of the Faith which sustains those who cling to it."

#### 102 ILLNESS

"Such hindrances (i.e., illness and other difficulties) no matter how severe and insuperable they may at first seem, can and should be effectively overcome through the combined and sustained power of prayer and of determined and continued effort."

#### 103 ILLNESS (Cancer)

"Cancer is such a terrible scourge in the world today! But when the believers are called upon to go through such bitter ordeals they have the Faith to sustain them, the love of their Baha'i friends to comfort them, and the glorious words of Baha'u'llah regarding immortality to give them confidence and courage. Blessed are we, indeed, even in the midst of our greatest trials."

#### 104 INHERITANCE (Division of)

"To divide the inheritance as it is prescribed by Baha'u'llah we have to divide it into 2,520 shares. But we can also divide it into 42 shares. Then every one of the beneficiaries will take so many of these shares. These numbers form like a highest denominator for the different fractions which represent the shares of the different individuals that will benefit in case of intestacy. In case of the non-existence of one class of inheritors the Aqdas mentions how it should be divided. As a general rule a part goes to the House of Justice, a part to the children."

#### 105 INTERNATIONAL LANGUAGE (Whole question of)

"Regarding the whole question of an International Language and its relation to the Faith: We, as Baha'is, are very anxious to see a universal auxiliary tongue adopted as soon as possible; we are not the protagonists of any one language to fill this post. If the governments of the world agree on an existing language, or a constructed, new tongue, to be used internationally, we would heartily support it because we desire to see this step in the unification of the human race take place as soon as possible.

"Esperanto has been in wide use, more so than any similar language, all over the world, and the Baha'is have been encouraged by both the Master and the Guardian to learn it and to translate Baha'i literature into it. We cannot be sure it will be the chosen language of the future; but as it is the one which has spread most, both East and West, we should certainly continue to cooperate with its members learn to speak it, and translate Baha'i literature into it."

#### 106 ISLAM

"Islam attained a very high spiritual state, but Western scholars are prone to judging it by Christian standards. One cannot call one World Faith superior to another, as they all come from God; they are progressive, each suited to certain needs of the time."

#### 107 JESUS (Virgin Birth of)

"With regard to your question concerning the Virgin Birth of Jesus; on this point, as on several others, the Baha'i teachings are in full agreement with the doctrines of the Catholic Church. In the Kitab-i-Iqan (Book of Certitude) page 56, and in a few other Tablets still unpublished, Baha'u'llah confirms, however indirectly, the Catholic conception of the Virgin Birth. Also Abdu'l-Baha in 'Some Answered Questions', Chap. 12, page 73, explicitly states that Christ found existence through the spirit of God which statement necessarily implies, when reviewed in the light of the text, that Jesus was not the son of Joseph."

"We believe that Christ only was conceived immaculately. His brothers and sisters would have been born in the natural

way and conceived naturally."

#### 108 LIFE AFTER DEATH

"Those who have never had any opportunity of hearing of the Faith but who lived good lives will no doubt be treated with the greatest love and mercy in the next world and reap their full reward."

#### 109 LOVE (Turn to Baha'i Brothers and Sisters)

"Turn to your Baha'i brothers and sisters, who are living with you in the kingdom. Indeed, the believers have not yet fully learned to draw on each other's love for strength and consolation in time of need. The Cause of God is endowed with tremendous powers, and the reason the believers do not gain more from it is because they have not learned to duly draw these mighty forces of love and strength and harmony generated by the Faith."

#### 110 LOVE, CUSTODIANS OF (World Exceedingly Dark)

"The friends must, at all times, bear in mind that they are, in a way, like soldiers under attack. The world is at present in an exceedingly dark condition spiritually; hatred and prejudice of every sort are literally tearing it to pieces. We, on the other hand, are the custodians of the opposite forces, the forces of love, of unity, of peace and integration, and we must continually be on our guard, whether as individuals or as an Assembly or Community, lest through us these destructive, negative forces enter into our midst. In other words, we must beware lest the darkness of society become reflected in our acts and attitudes, perhaps all unconsciously. Love for each other, the deep sense that we are a new organism, the dawn-breakers of a new World Order, must constantly animate our Baha'i lives, and we must pray to be protected from the contamination of society which is so diseased with prejudice."

#### 111 LOVE--UNITY (The Greatest Need)



"The greatest need it seems everywhere inside the Cause is to impress upon the friends the need for love among them. There is a tendency to mix up the functions of the Administration and try to apply it in individual relationships, which is abortive, because the Assembly is a nascent House of Justice and is supposed to administer, according to the Teachings, the affairs of the Community. But individuals towards each other are governed by love, unity, forgiveness and a sin-covering eye. Once the friends grasp this they will get along much better, but they keep playing Spiritual Assembly to each other and expect the Assembly to behave like an individual."

#### 112 MANIFESTATION--IN 1000 YEARS (Organic Unity)

"As to the meaning of the quotation, 'My fears are for Him Who will be sent down unto you after Me,' this refers to the Manifestation who is to come after a thousand or more years, who like all previous Messengers of God will be subjected to persecutions, but will eventually triumph over them. For men of ill-will have been and will always continue to be in this world, unless mankind reaches a state of complete and absolute perfection--a condition which is not only improbable but actually impossible to attain. The fundamental difference, however, between this Dispensation and all previous ones is this, that in this Revelation the possibility of permanent schism between the followers of the Prophet has been prevented through the direct and explicit instructions providing for the necessary instruments designed to maintain the organic unity of the body of the Faithful."

#### 113 MANIFESTATIONS (The Phrase--"His Holiness")

"In Persian it is impolite not to use the word Hadrat before the name of the Prophet, so that strictly speaking, a proper translation should always have 'His Holiness Moses' etc.; however, as this seems peculiar in English, and not in the best usage of our language, he feels it can be dispensed with. Pronouns referring to the Manifestation, or the Master, should,

however, invariably be capitalized."

#### 114 MANIFESTATIONS (Return of the Qualities)

"The reflection of the qualities of holy souls can take place at any time; it is not confined to the period when the Manifestation is on earth."

#### 115 MANIFESTATIONS (Significance of the Remains of the Prophets)

"There is no special physical significance in the remains of the Prophets or relics of Their Persons. But there is a profound spiritual significance in the sense that Their dust was the physical mirror of the greatness of God. In other words we know God through His Prophets, Who have bodies; these bodies--Their very dust--are precious through association. It is natural for people to be touched by a lock of hair or some token of one they loved; how much more should we treasure and feel moved by a relic of the Beloved of God?

"The Bab has told us to bury the dead in silk (if possible) in coffins of crystal. Why? Because the body, though now dust, was once exalted by the immortal soul of man! The portrait of the Bab should be regarded as an inestimable privilege and blessing to behold, as past generations were denied a glimpse of the Face of the Manifestation, once He had passed on."

"The atoms of the Prophets are just atoms, like all others, but the association of this great spiritual power with them leaves in the place they are laid to rest a spiritual atmosphere, if one can use this expression. They are, no doubt, endowed with a tremendous spiritual influence and far-reaching power. But the physical character of their atoms are not different from other people's, any more than their bodies and physical functions are different."

#### 116 MANIFESTATIONS (Station of)

"The Manifestations no doubt had some consciousness of their station, but what the nature of that consciousness was we do not know."

## 117 MARRIAGE, BAHAI

"In regard to your question concerning the nature and character of Baha'i marriage. As you have rightly stated, such a Marriage is conditioned upon the full approval of all four parents. Also your statement to the effect that the principle of the oneness of mankind prevents any true Baha'i from regarding race itself as a bar to union is in complete accord with the Teachings of the Faith on this point. For both Baha'u'llah and Abdu'l-Baha never disapproved of the idea of interracial marriage, nor discouraged it. The Baha'i Teachings, indeed, by their very nature transcend all limitations imposed by race, and as such can and should never be identified with any particular school of racial philosophy."

118 MARRIAGE, BAHAI (Consent of Parents--  
duty of Assembly to ascertain validity)

"With reference to the matter of the consent of the parents to a Baha'i marriage: As this is a vital binding obligation, it is the duty of the Assemblies to ascertain, before giving their sanction, that the consent obtained has been given freely by the parents themselves."

119 MARRIAGE--(Consent of Parents--Non-Baha'i  
Participants)

"Regarding the question whether it is necessary to obtain the consent of the parents of a non-Baha'i participant in a marriage with a Baha'i; as Baha'u'llah has stated that the consent of the parents of both parties is required in order to promote unity and avoid friction, and as the Aqdas does not specify any exceptions to this rule, the Guardian feels that under all circumstances the consent of the parents of both parties is required."

## 120 MARRIAGE TO NON-BAHA'I

"The general principle in regard to the marriage of a Baha'i

to a non-Baha'i is as follows:

"If a Baha'i marries a non-Baha'i who wishes to have the religious ceremony of his own sect carried out, it must be quite clear that, first, the Baha'i partner is understood to be a Baha'i by religion, and not to accept the religion of the other party to the marriage through having his or her religious ceremony; and second, the ceremony must be of a nature which does not commit the Baha'i to any declaration of faith in a religion other than his own. Under these circumstances the Baha'i can partake of the religious ceremony of his non-Baha'i partner.

"The Baha'i should insist on having the Baha'i ceremony carried out before or after the non-Baha'i one, on the same day."

#### 121 MARRIAGES, BAHAI--(Reporting to the NSA)

"In reporting Baha'i marriages it is much better to mention that the ceremony was performed by the Assembly, as this is the proper thing to do, and an individual only acts for the Assembly on this occasion. As a funeral is not a legal ceremony more latitude can be allowed, especially as the family of the deceased may want some particular Baha'i friend to officiate."

#### 122 MARRIAGE, BAHAI (re: Consent of Natural Parents)

"Our beloved Guardian made it clear that it was the responsibility of the Baha'i body performing the marriage ceremony to confirm without question the fact that the living natural parents of the two individuals who are being married have given their consent to the marriage. It is preferable that this consent be given in writing, but if this is not possible, or inadvisable for some reason, verbal consent in the present of witnesses is sufficient."... "Regarding your question of applying the sanction of suspension of voting rights to people who marry without the consent of parents, this should be done from now on. The laws of the Kitab-i-Aqdas are explicit and not open to any ambiguity at all. As long as the parents are alive, the consent must be obtained; it is not conditioned on their relationship

to their children. If the whereabouts of the parents is not known legally, in other words, if they are legally dead, then it is not necessary for the children to obtain their consent, obviously. It is not a question of the child not knowing the present whereabouts of the parents, it is a question of a legal thing--if the parents are alive, they must be asked."

### 123 MARRIAGE OF BAHÁ'U'LLAH

"It would, however, be very helpful for the friends to know that the question which the above-mentioned missionary has raised in connection with the marriage of Baha'u'llah and the provisions in the Aqdas regarding the institution of marriage have been explained by Abdu'l-Baha in a Tablet which the Guardian hopes to have translated and published in conjunction with the Aqdas. Moreover, as regards Baha'u'llah's marriage, it should be noted that His three marriages were all contracted before He revealed His Book of Laws, and even before His declaration in Baghdad, at a time when Baha'i marriage laws had not yet been made known, and the Revelation not yet disclosed."

### 124 MASONRY, FREE (Membership in)

"Disapprove membership (in) Freemasonry."

"Any Baha'i determined retain membership (in) Freemasonry loses voting rights."

"The directive regarding membership in Freemasonry should be carried out by your Assembly in all areas under your Assembly's jurisdiction."

### 125 MEDICAL SCIENCE (Leaving bodies to)

"There is nothing in the Teachings against leaving our bodies to Medical Science. The only thing we should stipulate is that we do not wish to be cremated, as it is against Baha'i Law."

"As many people make arrangements to leave their bodies to Medical Science for investigation, he suggests that you inquire, either through some lawyer friend or through some hospital,

how you could do this and then make the necessary provision in your will, stipulating that you wish your body to be of service to mankind in death, and that, being a Baha'i, you request that your remains not be cremated and not be taken more than an hour's journey from the place you die."

"The spirit has no more connection with the body after it departs, but as the body was once the temple of the spirit, we Baha'is are taught that it must be treated with respect."

## 126 MEDITATION

"Through meditation doors of deeper knowledge and inspiration may be opened. Naturally, if one meditates as a Baha'i he is connected with the Source;... Meditation is very important, and the Guardian sees no reason why the friends should not be taught to meditate, but they should guard against superstitions or foolish ideas creeping into it."

## 127 MEETINGS, BAHAI

"Regarding your question as to the advisability of holding Baha'i meetings at a time coinciding with church meetings; the Guardian would advise the friends to avoid such a coincidence, as otherwise many church people may feel offended, and this may lead to unnecessary and even harmful misunderstandings and developments which may injure the Cause and affect its prestige in the eyes of the public. The friends should, under all circumstances, be careful not to arouse unnecessarily any feelings of religious antagonism."

## 128 MEMBERSHIP RESPONSIBILITIES, LSA (Residential Qualifications)

"...it is only too obvious that unless a member can attend regularly the meetings of his local Assembly, it would be impossible for him to discharge the duties incumbent upon him, and to fulfill his responsibilities, as a representative of the community. Membership in a Local Spiritual Assembly carries with it, indeed, an obligation and capacity to remain in close touch with local Baha'i activities, and ability to attend regularly

the sessions of the Assembly."

#### 129 MEMORIAL OFFERINGS

"He feels sure this offering, expended in memory of your dear ones, will rejoice their spirits, and aid them to progress in the world beyond."

#### 130 MENTAL ILLNESS

"Regarding persons whose condition has not been defined by the civil authorities after medical diagnosis, the Assembly on the spot must investigate every case that arises and, after consultation with experts, deliver its verdict. Such a verdict, however, should, in important cases, be preceded by consultation with the NSA. No doubt, the power of prayer is very great, yet consultation with experts is enjoined by Baha'u'llah. Should these experts believe that an abnormal case exists, the withholding of voting rights is justified."

#### 131 MILITARY DUTY (Status of Baha'is in relation to)

"No change whatsoever (in) status (of) Baha'is (in) relation (to) active military duty. No compromise (of) spiritual principles (of) Faith possible however tense (the) situation, however aroused public opinion."

#### 132 MILITARY SERVICE

"As there is neither an International Police Force nor any immediate prospect of one coming into being, the Baha'is should continue to apply, under all circumstances, for exemption from any military duties that necessitate the taking of life. There is no justification for any change of attitude on our part at the present time."

#### 133 MORMONS (Religious sects--Associate with

all--Show tolerance and friendliness)

"The Baha'is should deal with the members of all religious sects, however, with the greatest tolerance and friendliness, and try to point out to them the significance of the Revelation of Baha'u'llah to the world in this Great Day. The Guardian would advise you to teach the Mormons, like everyone else, the Faith, when you find them receptive. They have many great principles and their teachings regarding charity, not drinking or smoking, etc., are quite similar to ours and should form a point of common interest."

#### 134 MUNIRIH KHANUM

"With regard to Munirih Khanum's account of her life, concerning which certain questions have been raised by one of the believers; what has been written by Munirih Khanum herself in that account, and also the references to the subject made by Nabil in his Narrative should be taken as the accurate standard and not what has been reported in Dr. Esslemont's book."

#### 135 MUSIC

"Music, as one of the arts, is a natural cultural development, and the Guardian does not feel that there should be any cultivation of `Baha'i Music' any more than we are trying to develop a Baha'i school of painting or writing. The believers are free to paint, write or compose as their talents guide them. If music is written incorporating the Sacred Writings, the friends are free to make use of it, but it should never be considered a requirement at Baha'i meetings to have such music. The farther away the friends keep from any set forms, the better, for they must realize that the Cause is absolutely universal, and what might seem a beautiful addition to their mode of celebrating a Feast, etc., would perhaps fall on the ears of people of another country as unpleasant sounds--and vice versa. As long as they have music for its own sake it is all right, but they should not consider it `Baha'i Music'."

#### 136 NATIONAL ASSEMBLIES (Authority of)



"I wish to reaffirm in clear and categorical language, the principle already enunciated upholding the supreme authority of the National Assembly in all matters that affect the interests of the Faith in that land. There can be no conflict of authority, no duality under any form or circumstances in any sphere of Baha'i jurisdiction whether local, national or international. The National Assembly, however, although the sole interpreter of its Declaration of Trust and By-Laws, is directly and morally responsible if it allows any body or institution within its jurisdiction to abuse its privileges or to decline in the exercise of its rights and privileges. It is the trusted guardian and the mainspring of the manifold activities and interests of every national community in the Baha'i world. It constitutes the sole link that binds these communities to the International House of Justice, the supreme administrative body in the Dispensation of Baha'u'llah."

#### 137 N.S.A. INVOLVEMENT (Appeals Prohibited)

"Anything whatsoever affecting the interests of the Cause and in which the National Assembly as a body is involved should, if regarded as unsatisfactory by Local Assemblies and individual believers, be immediately referred to the National Assembly itself. Neither the general body of the believers, nor any Local Assembly, nor even the delegates to the annual Convention, should be regarded as having any authority to entertain appeals against the decision of the National Assembly. Should the matter be referred to the Guardian it will be his duty to consider it with the utmost care and to decide whether the issues involved justify him to consider it in person, or to leave it entirely to the discretion of the National Assembly.

"This administrative principle which the Guardian is now restating and emphasizing is so clear, so comprehensive and simple that no misunderstanding as to its application, he feels, can possibly arise. There are no exceptions whatever to this rule, and the Guardian would deprecate any attempt to elaborate or dwell any further upon this fundamental and clearly enunciated principle."

#### 138 N.S.A.'s JURISDICTION OVER

## COMMITTEES (Authority of)

"The N.S.A.'s final jurisdiction over both the National Teaching Committee and the Regional Teaching Committees is certainly indisputable, and is of the same nature and character as the authority to which it is entitled over all other national committees."

## 139 NEW ASSEMBLIES (Formation of)

"Regarding the formation of Local Assemblies, the Guardian does not advise any departure from the principle that every civil community should have its own independent Assembly."

## 140 NEW ASSEMBLIES (Residence Qualifications)

"In connection with the formation of new Assemblies and the maintenance of their Assembly status, the Guardian wishes to reaffirm the general principle that only those who reside within the city limits of any given locality have the right to either vote or be elected as member of the Assembly, even though this may involve frequent dissolution of the Assembly owing to insufficient number of members. It will, on the other hand, serve as a stimulus to those outside these limits to establish a group and eventually an Assembly of their own. This principle should be closely adhered to, otherwise it will lead to confusion and overlapping."

## 141 NINE (Number)

"The number nine, which in itself is the number of perfection, is considered by the Baha'is as sacred, because it is symbolic of the perfection of the Baha'i Revelation which constitutes the ninth in the line of existing religions, the latest

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and fullest Revelation which mankind has ever known. The eighth is the religion of the Bab and the remaining seven are: Hinduism, Buddhism, Zoroastrianism, Judaism, Christianity,

Islam, and the religion of the Sabaeans. These religions are not the only true religions that have appeared in the world but are the only ones still existing. There have always been Divine Prophets and Messengers, to many of whom the Qur'an refers. But the only ones existing are those mentioned above."

"The Guardian feels that with intellectuals and students of religion the question of exactly which are the nine existing religions is controversial, and it would be better to avoid it. He does not want the friends to be rigid in these matters, but use their judgment and tact, sometimes one statement is exactly the right thing for one type of mind and the wrong thing for another.

"Strictly speaking the 5-pointed star is the symbol of our Faith, as used by the Bab and explained by Him. But the Guardian does not feel it is wise or necessary to complicate our explanations of the Temple by adding this."

"Nine is the highest digit, hence symbolizes comprehensiveness, culminations; also, the reason it is used in the Temple's form is because 9 has exact numerical value of `Baha' (in the numerology connected with the Arabic alphabet) and `Baha' is the name of the Revealer of our Faith, Baha'u'llah. The 9-pointed star is not a part of the teachings of our Faith, but only used as an emblem representing `9'. In telling people of the 9 religions of the world, that is `existing religions, we should not give this as the reason the Temple has nine sides. This may have been an idea of the architect, and a very pleasing idea, which can be mentioned in passing, but the Temple has 9 sides because of the association of 9 with perfection, unity and `Baha'."

## 142 ORIENTALS

"As regards those Persian or Oriental non-believers who become genuinely interested in the Cause in America, they can be admitted to study classes, but every care should be taken by the Assemblies to fully test their sincerity and the genuineness of their desire to join the Community before they are given the necessary facilities that will enable them eventually to be regarded as voting members of the Faith."

## 143 ORIENTALS (Association with)

"In this connection, the Guardian wishes to draw once more your attention to the all-importance of his instructions to the Western believers regarding association with Orientals. The friends in the West must be wide awake, and be extremely cautious when dealing with Easterners, particularly with those who in the name of the Cause desire to satisfy their own desires and ambitions. The first step which they should take in protecting themselves against such mischief-makers is to insist that they should obtain proper credentials from the Assembly of the locality in which they live. This measure, he feels, is absolutely essential and there can be no exception whatever to it."

#### 144 PACIFISM (Baha'i View of)

"With reference to the absolute pacifists, or conscientious objectors to war; their attitude, judged from the Baha'i standpoint is quite anti-social and due to its exaltation of the individual conscience leads inevitably to disorder and chaos in society. Extreme pacifists are thus very close to the anarchists, in the sense that both of these groups lay an undue emphasis on the rights and merits of the individual. The Baha'i conception of social life is essentially based on the subordination of the individual will to that of society. It neither suppresses the individual nor does it exalt him to the point of making him an anti-social creature, a menace to society. As in everything, it follows the 'golden mean'. The only way that society can function is for the minority to follow the will of the majority.

"The other main objection to the conscientious objectors is that their method of establishing peace is too negative. Non-cooperation is too passive a philosophy to become an effective way for social reconstruction. Their refusal to bear arms can never establish peace. There should first be a spiritual revitalization which nothing, except the Cause of God, can effectively bring to every man's heart."

#### 145 PEACE

"...I might add that he does not believe any radiations of thought or healing, from any group, is going to bring peace. Prayer, no doubt, will help the world, but what it needs is to

accept Baha'u'llah's system so as to build up the World Order on a new foundation, a divine foundation!"

#### 146 PHOTOGRAPHS

"It is quite important that the Greatest Name or a picture of Abdu'l-Baha be placed in a dignified position. They should not be placed on the floor nor, on the other hand, should they be held above the heads of the people in the photograph. It would seem that the proper position would be for them to be held about chest height."

#### 147 PILGRIM'S NOTES

"Regarding the notes taken by pilgrims at Haifa. The Guardian has stated that he is unwilling to sign the notes of any pilgrim, in order that the literature consulted by the believers shall not be unduly extended... This means that the notes of pilgrims do not carry the authority resident in the Guardian's letters written over his own signature. On the other hand, each pilgrim brings back information and suggestions of a most precious character, and it is the privilege of all the friends to share in the spiritual results of these visits."

#### 148 PIONEERING

"...Sometimes people strive all their lives to render outstanding service. Here is the time and opportunity to render historic services; in fact the most unique in history, aiding in the fulfillment of Daniel's Prophecies of the Last Day, and the 1335 days, when men are to be blessed by the Glory of the Lord, covering the entire globe--which is the real goal of the Ten Year Crusade.

"In other words, when we fulfill the Ten Year Crusade we will have brought into fulfillment Daniel's great prophecy of 'Blessed is he who waits and comes to the 1335 days.' What could be more wonderful than taking part in the fulfillment of religious prophecy of over 3,000 years!"

"The pioneers themselves must realize that not only are they fulfilling the wishes of Baha'u'llah, and doing that which

the Master Himself said He longed to do; namely, to go, if necessary on foot, and carry His Father's Message to all the regions of the earth; but they are enhancing the prestige of the Faith to a remarkable degree in the eyes of the public, and specially in the eyes of the officials. There is no doubt that the rapid forward march of the Faith recently has attracted a far greater measure of attention on the part of the thoughtful people, and people of position in society and in educational fields, than has been the case for almost one hundred years.

"Therefore, each pioneer must feel his responsibility very heavily, and understand that his calling is far above the average service; and his duty to remain at his post a very pressing one indeed."

#### 149 POLITICAL FIGURES (Non-Political Character of the Baha'i Faith)

"The Guardian wishes me to draw the attention of the friends through you that they should be very careful in their public utterance not to mention any political figures ... either side with them or denounce them. This is the first thing to bear in mind. Otherwise they will involve the friends in political matters, which is definitely dangerous for the Cause."

#### 150 POLITICS (Loyalty to World Order of Baha'u'llah)

"Loyalty (to the) World Order of Baha'u'llah, security of its basic institutions, both imperatively demand all its avowed supporters ... in these days when sinister uncontrollable forces are deepening (the) cleavage sundering peoples, nations, creeds (and) classes, (to) resolve, despite (the) pressure (of) fast crystallizing public opinion, (to) abstain individually and collectively, in word (and) action, informally as well as in all official utterances and publications, from assigning blame, taking sides, however indirectly, in recurring political crises now agitating (and) ultimately engulfing human society. Grave apprehension lest cumulative effect (of) such compromises (should) disintegrate (the) fabric, clog (the) channel of grace that sustains (the) system of God's essentially supranational, supernatural order so laboriously evolved, so recently established."

## 151 POLITICS (Non-Interference in)

"The attitude of the Baha'is must be two-fold, complete obedience to the government of the country they reside in, and no interference whatsoever in political matters or questions. What the Master's statement really means is obedience to a duly constituted government, whatever that government may be in form. We are not the ones, as individual Baha'is, to judge our government as just or unjust--for each believer would be sure to hold a different viewpoint, and within our own Baha'i fold a hotbed of dissension would spring up and destroy our unity. We must build up our own Baha'i system, and leave the faulty systems of the world to go their way. We cannot change them through becoming involved in them; on the contrary, they will destroy us."

## 152 POLITICS (Remain Aloof from Political Affairs)

"We should--every one of us--remain aloof, in heart and in mind, in words and in deeds, from the political affairs and disputes of the Nations and of Governments. We should keep ourselves away from such thoughts. We should have no political connection with any of the parties and should join no faction of these different and warring sects.

"Absolute impartiality in the matter of political parties should be shown by words and by deeds, and the love of the whole humanity, whether a Government or a nation, which is the basic teaching of Baha'u'llah, should also be shown by words and by deeds...

"According to the exhortations of the Supreme Pen and the confirmatory explanations of the Covenant of God Baha'is are in no way allowed to enter into political affairs under any pretense of excuse; since such an action brings about disastrous results and ends in hurting the Cause of God and its intimate friends."

## 153 POLITICS (Shun Politics Like the Plague)

"The cardinal principle which we must follow ... is obedience to the government prevailing in any land in which we reside....

"We see therefore that we must do two things--Shun politics like the plague, and be obedient to the Government in power in the place where we reside... We must obey in all cases except where a spiritual principle is involved, such as denying our Faith. For these spiritual principles we must be willing to die. What we Baha'is must face is the fact that society is disintegrating so rapidly that moral issues which were clear a half century ago are now hopelessly confused and what is more, thoroughly mixed up with battling political interests. That is why the Baha'is must turn all their forces into the channel of building up the Baha'i Cause and its Administration. They can neither change nor help the world in any other way at present. If they become involved in the issues the Governments of the world are struggling over, they will be lost. But if they build up the Baha'i pattern they can offer it as a remedy when all else has failed."

#### 154 PRAYER (Five Steps of)

"Regarding the five steps of prayer outlined by the Guardian, and recorded by Mrs. Moffett in her booklet, the 'Call to Prayer', these, he wishes me to explain, are merely personal suggestions and need not, therefore, be adopted strictly and universally by the believers."

#### 155 PRAYER BEADS

"In the matter of the use and distribution of prayer beads, in this and other matters of secondary importance he does not wish that any hard and fast rules be set up. The believers should not be required to use prayer beads, nor should they be prevented from doing so, as the Teachings do not contain any specific instruction on the subject."

#### 156 PRAYER (Baha'u'llah's in Dispensation)

"The names of those cited in Baha'u'llah's Prayer in the Dispensation are quite correct as you gave them, (Abraham,



Moses, Joseph, John the Baptist, Christ, Muhammad, Imam Husayn, the Bab and Baha'u'llah.)

"The Prophets `regarded as one and the same person' include the lesser Prophets as well, and not merely those who bring a `Book'. The station is different, but They are Prophets and Their nature thus different from that of ours.

"In the prayer mentioned above Baha'u'llah identifies Himself with Imam Husayn. This does not make him a Prophet, but his position was very unique, and we know Baha'u'llah claims to be the `return' of the Imam Husayn. He, in other words, identifies His Spirit with these Holy Souls gone before, that does not, of course, make Him in any way their re-incarnation. Nor does it mean all of them were Prophets."

## 157 PRAYERS

"You have asked whether our prayers go beyond Baha'u'llah; It all depends whether we pray to Him directly or through Him to God. We may do both, and also can pray directly to God, but our prayers would certainly be more effective and illuminating if they are addressed to Him through His Manifestation Baha'u'llah.

"Under no circumstances, however, can we, while repeating the prayers, insert the name Baha'u'llah where the word `God' is used. This would be tantamount to blasphemy."

"In quoting prayers any part may be used, but should be quoted as it is, however short."

## 158 PRAYERS AND MEDITATIONS

(Book of)

"He is indeed pleased to know that the Book of Prayers and Meditations by Baha'u'llah has been out in time to enable the friends to read it during the Fast, and he has every hope that the perusal of such a precious volume will help to deepen more than any other publication, the spirit of devotion and faith in the friends, and thus charge them with all the spiritual power they require for the accomplishment of their tremendous duties towards the Cause..."

## 159 PRAYERS (Daily)

"The daily prayers are to be said each one for himself, aloud or silent makes no difference. There is no congregational prayer except that for the dead. We read healing and other prayers in our meetings, but the daily prayer is a personal obligation, so someone else reading it is not quite the same thing as saying it for yourself.

"If you find you need to visualize someone when you pray, think of the Master. Through Him you can address Baha'u'llah. Gradually try to think of the qualities of the Manifestation, and in that way a mental form will fade out, for after all the body is not the thing, His Spirit is there and is the essential, everlasting element."

## 160 PRAYERS (Daily Obligatory)

"The daily obligatory prayers are three in number. The shortest one consists of a single verse which has to be recited once in every twenty-four hours and at midday. The medium (prayer) which begins with the words: 'The Lord is witness that there is none other God but He,' has to be recited three times a day, in the morning, at noon and in the evening. The long prayer which is the most elaborate of the three has to be recited once in every twenty-four hours, and at any time one feels inclined to do so.

"The believer is entirely free to choose any one of those three prayers but is under the obligation of reciting one of them, and in accordance with any specific directions with which they may be accompanied.

"These daily obligatory prayers, together with a few other specific ones, such as the Healing Prayer, the Tablet of Ahmad, have been invested by Baha'u'llah with a special potency and significance, and should therefore be accepted as such and be recited by the believers with unquestioned faith and confidence, that through them they may enter into a much closer communion with God, and identify themselves more fully with His Laws and precepts."

## 161 PRAYERS (Healing)

"The healing prayers revealed by Baha'u'llah can be effective even though used by non-believers. But their effectiveness is of course greater in the case of those who fully accept the Revelation."

#### 162 PRAYERS (To be Read as Revealed)

"Regarding your question as to the changing of pronouns in Baha'i prayers: The Guardian does not approve of such changes, either in the specific prayers or in any others. They should be read as printed without changing a single word."

#### 163 PREJUDICES (Racial)

"Regarding the solution of the racial problem; the believers should of course realize that the principle of the oneness of mankind which is the cornerstone of the message of Baha'u'llah is wholly incompatible with all forms of racial prejudice. Loyalty to this foundation principle of the Faith is the paramount duty of every believer and should be therefore wholehearted and unqualified. For a Baha'i, racial prejudice, in all its forms, is simply a negation of Faith, an attitude wholly incompatible with the very spirit and actual teachings of the Cause.

"But while the friends should faithfully and courageously uphold this Baha'i principle of the essential unity of all human races, yet in the methods they adopt for its application and further realization on the social plane they should act with tact, wisdom and moderation. These two attitudes are by no means exclusive. Baha'is do not believe that the spread of the Cause and its principles and teachings can be effected by means of radical and violent methods. While they are loyal to all those teachings, yet they believe in the necessity of resorting to peaceful and friendly means for the realization of their aims.

"As regards the meaning of the passage on page 188 of the Gleanings it is an emphasis by Baha'u'llah on the importance of maintaining differences of station and classes in society and does not refer to the question of race."

#### 164 PROPHETS (Many will appear)

"After Baha'u'llah many Prophets will, no doubt, appear but they will be under His Shadow. Although they may abrogate the laws of this Dispensation in accordance with the needs and requirements of the age in which they appear, they nevertheless draw their spiritual force from this mighty Revelation. The Faith of Baha'u'llah constitutes, indeed, the stage of maturity in the development of mankind. His appearance has released such spiritual forces which will continue to animate, for many long years to come, the world in its development. Whatever progress may be achieved, in later ages, after the unification of the whole human race is achieved, will be but improvement in the machinery of the world. For the machinery itself has been already created by Baha'u'llah. The task of continually improving and perfecting this machinery is one which later Prophets will be called upon to achieve. They will thus move and work within the orbit of the Baha'i Cycle."

#### 165 PSYCHIATRY

"There is nothing in our teachings about Freud and his method. Psychiatry treatment in general is no doubt an important contribution to medicine, but we must believe it is still a growing rather than a perfected science. As Baha'u'llah has urged us to avail ourselves of the help of good physicians Baha'is are certainly not only free to turn to psychiatry for assistance but should, when available, do so. This does not mean psychiatrists are always wise or always right; it means we are free to avail ourselves of the best medicine has to offer us."

#### 166 PSYCHIC PHENOMENA

"With reference to psychic phenomena referred to in your letter; these, in most cases, are an indication of a deep psychological disturbance. The friends should avoid as much as possible giving undue consideration to such matters."

#### 167 PURE SOULS

"Those who have never had any opportunity of hearing

of the Faith but who lived good lives will no doubt be treated with the greatest love and mercy in the next world, and reap their full rewards."

#### 168 PYRAMID PROPHECIES

"We have nothing in our Baha'i Writings about the so-called Prophecies of the Pyramids; so he (the Guardian) does not think you need attach any importance to them."

#### 169 PROMINENT FIGURES (Letters to Government Heads)

"The Guardian feels that any communications addressed to international figures of this nature, particularly in connection with political proposals of any one group, should not be written unless approved by him. He feels matters of this type so important that he does not wish such communications sent without his prior consideration and approval. It may lead to quite difficult and embarrassing situations, especially when the letters are made public..."

#### 170 QUR'AN ('Sales' Translation Recommended)

"As to the question raised by the Spiritual Assembly of Los Angeles concerning the best English translation of the Qur'an, the Guardian would recommend 'Sales' translation which is the most accurate rendering available, and is the most widespread."

#### 171 QUR'AN--STUDY OF (Concerning School Program)

"With regard to the school's program (Louhelen) for the next summer; the Guardian would certainly advise, and even urge the friends to make a thorough study of the Qur'an, as the knowledge of this sacred Scripture is absolutely indispensable for every believer who wishes to adequately understand and intelligently read, the writings of Baha'u'llah. Although there

are very few persons among Western Baha'is who are capable of handling such a course in a scholarly way, the mere lack of such competent teachers should encourage and stimulate the believers to get better acquainted with the Sacred Scriptures of Islam. In this way, there will gradually appear some distinguished Baha'is who will be so well versed in the teachings of Islam as to be able to guide the believers in their study of that religion."

## 172 QUR'AN, SURIHS OF THE

"It is certainly most difficult to thoroughly grasp all the Surihs of the Qur'an, as it requires a detailed knowledge of the social, religious and historical background of Arabia at the time of the appearance of the Prophet. The believers can not possibly hope, therefore, to understand the Surihs after the first or even second or third reading. They have to study them again and again, ponder over their meaning, with the help of certain commentaries and explanatory notes as found, for instance, in the admirable translation made by SALE, endeavor to acquire as clear and correct understanding of their meaning and import as possible. This is naturally a slow process, but future generations of believers will certainly come to grasp it. For the present, the Guardian agrees, that it would be easier and more helpful to study the Book according to subjects, and note verse by verse and also in the light of the Bab, Baha'u'llah and Abdu'l-Baha's interpretation which throw such floods of light on the whole of the Qur'an."

## 173 RELIGIOUS ASSOCIATIONS, NON-BAHA'I

"Concerning membership in non-Baha'i religious associations, the Guardian wishes to re-emphasize the general principle already laid down in his communications to your Assembly and also to the individual believers that no Baha'i who wishes to be a whole hearted and sincere upholder of the distinguishing principles of the Cause can accept full membership in any non-Baha'i ecclesiastical organization. For such an act would necessarily imply only a partial acceptance of the Teachings and Laws of the Faith, and an incomplete recognition of its independent

status, and would thus be tantamount to an act of disloyalty to the verities it enshrines. For it is only too obvious that in most of its fundamental assumptions the Cause of Baha'u'llah is completely at variance with outworn creeds, ceremonies, and institutions. To be a Baha'i and at the same time accept membership in another religious body is simply an act of contradiction that no sincere and logically-minded person can possibly accept. To follow Baha'u'llah does not mean accepting some of His teachings and rejecting the rest. Allegiance to His Cause must be uncompromising and whole-hearted. During the days of the Master the Cause was still in a stage that made such an open and sharp disassociation between it and other religious organizations, and particularly the Muslim Faith not only inadvisable but practically impossible to establish. But since His passing, events throughout the Baha'i World and particularly in Egypt where the Muslim religious courts have formally testified to the independent character of the Faith, have developed to a point that have made such an assertion of the independence of the Cause not only highly desirable but absolutely essential."

174 RESURRECTION (Explains the Passage on  
page 231 of the Gleanings)

"From it (the earth) have We created you', etc., this is a verse from the Qur'an and the quotation mark has been wrongly omitted from the text and should be added after 'time'. Baha'u'llah in quoting this passage seeks to refute the argument of the Muslims, who attach a purely literal interpretation to this verse of the Qur'an, and therefore consider it as implying bodily resurrection. To these Muslims, He says, that you who literally believe that the human body will return to dust and will be raised from it again, and therefore attach so much importance to this mortal world, how then can you wax so proud, and boast over things which are but perishable and consequently void of any true and lasting value."

175 RINGSTONES AND BURIAL STONES

"In regard to the use of ringstones and burial stones, the Guardian leaves this matter at present entirely to the discretion

of the believers, and has no objection if your Assembly provides facilities for their purchase by the friends. When the Kitab-i-Aqdas is published the necessary instructions will be given regarding this matter."

176 SUMMER SCHOOLS, BAHÁ'Í  
(Importance of)

"He fervently hopes that through the earnest and sustained efforts of your committee these annual gatherings will acquire increasing importance in the eyes of the public, and will constitute an effective medium for the dissemination of the Teachings. He feels that in your next summer meetings continued emphasis should be laid upon the teaching of the Administration, especially in its relation to the outside world, so as to impress the non-Bahá'í attendants at the school with the nature, character, and world-significance of the World Order of Bahá'u'lláh."

177 SUMMER SCHOOLS, BAHÁ'Í  
(Purpose of)

"The basic purpose of all Bahá'í Summer Schools, whether in East or West, is to give the believers the opportunity to acquaint themselves, not only by mere study but through whole-hearted and active collaboration in various Bahá'í activities with the essentials of the administration and in this way enable them to become efficient and able promoters of the Cause. The teaching of the Administration is therefore, an indispensable feature of every Bahá'í Summer School and its special significance can be better understood if we realize the great need of every believer today for a more adequate understanding of the social principles and laws of the Faith."

"How wonderful it would be if all the friends could arrange to spend at least a few days in one of these summer schools and take an active part in their development. These centers could attract many souls if properly arranged and made interesting; those non-Bahá'ís who visit them will then have some time to get into the spirit of the place and make a study of the Cause... We constantly receive letters from people who became Bahá'í



by visiting one of these centers and obtaining the Message there."

## 178 SERVICE TO HUMANITY

"He feels that, although your desire to partake actively of the dangers and miseries afflicting so many millions of people today, is natural, and a noble impulse, there can be no comparison between the value of Baha'i work and any other form of service to humanity.

"If the Baha'is could evaluate their work properly they would see that whereas other forms of relief work are superficial in character, alleviating the sufferings and ills of men for a short time at best, the work they are doing is to lay the foundation of a new Spiritual Order in the world founded on the Word of God, operating according to the Laws He has laid down for this age. No one else can do this work except those who have fully realized the meaning of the Message of Baha'u'llah, where as almost any courageous, sincere person can engage in relief work, etc.

"The believers are building a refuge for mankind. This is their supreme, sacred task and they should devote every moment they can to this task."

## 179 SEVEN LIGHTS OF UNITY

"The seven lights of Unity will not necessarily come in the order given. A product of the second may well be universal culture."

## 180 SOCIAL ASPECTS OF THE FAITH (A Single Divine and World-Embracing System)

"Concerning the idea of the Baha'i World Order and the proper emphasis which should be laid on the social aspect of the Faith; the Guardian feels the necessity for all teachers to stress the fact that the World Order of Baha'u'llah can, under no circumstances, be divorced from the spiritual principles and teachings of the Cause; that the social laws and institutions of the Faith are inseparably bound up and closely interwoven with

the moral and spiritual principles enunciated by Baha'u'llah, Who, Himself, indeed, has time and again emphasized the underlying oneness and the identity of purpose of all His spiritual, doctrinal, and social teachings. The Friends, while emphasizing both of these aspects, should, in particular, point out that they constitute parts of one and the same plan, and elements of a single, divine and world-embracing system."

181 SPIRITUALITY (The Troubles of This  
World Pass)

"As we suffer these misfortunes we must remember that the Prophets of God Themselves were not immune from these things which men suffer. They knew sorrow, illness and pain too. They rose above these things through Their spirits, and that is what we must try and do too, when afflicted. The troubles of this world pass, and what we have left is what we have made of our souls; so it is to this we must look--to becoming more spiritual, drawing nearer to God, no matter what our human minds and bodies go through."

182 SUMMER SCHOOLS (The Baha'i)

"Definite courses should be given along the different phases of the Baha'i Faith and in a manner that will stimulate the students to proceed in their studies privately once they return home, for the period of a few days is not sufficient to learn everything. They have to be taught the habit of studying the Cause constantly, for the more we read the Words the more will the truth they contain be revealed to us."

183 SUMMER SCHOOLS (Baha'i Atmosphere in)

"He (the Guardian) thinks the less time spent on such topics as 'Current Events in the light of the Baha'i Faith', and 'The Baha'i Faith and Modern Science' the better. There is no harm in having an evening lecture by a qualified speaker once on each of these subjects, but he certainly does not feel that much time should be spent on them, for the very simple reason that there is so little that can be said on the subject."

"The Baha'is must realize that they belong to a world-wide Order, and not an American civilization. They must try and introduce the Baha'i atmosphere of life and thought into their Summer Schools, rather than making the Summer School an episode and a pleasant vacation period, during which they learn a little more about the Faith."

#### 184 SUPREME TRIBUNAL

"The Supreme Tribunal is an aspect of a world Superstate; the exact nature of its relationship to that state we cannot at present foresee. Supreme Tribunal is the correct translation; it will be a contributing factor in establishing the Lesser Peace. There is no statement in the teachings indicating that the Lesser Peace will definitely be established by 1957 or 1963."

#### 185 TABLETS OF ABDU'L-BAHA

"The work of collecting and publishing the Tablets is one of the most important tasks that this generation has to undertake for upon it depends our true understanding of the Cause and its principles. Only Tablets with the Master's signature and in the original tongue should be recognised. Any translation or copies of them fail having real authority. This shows the importance of collecting the original Tablets that bear the Master's signature."

#### 186 TEACHERS (Unqualified Loyalty)

"In connection with the problems facing the friends in their teaching work; these, the Guardian is well aware, are by no means easy to overcome, specially in view of the limited number and resources of the believers. But in the field of Baha'i service, as the history of the Cause abundantly demonstrates, there is no obstacle that can be said to be unsurmountable. Every difficulty will, in due time, be solved. But continued and collective effort is also needed. The Baha'i teacher should not get discouraged at the consciousness of the limitations within or without him. He should rather persevere, and be confident, that no matter how numerous and perplexing the difficulties that

confront him may appear, he is continually assisted and guided through Divine Confirmations. He should consider himself as a mere instrument in the Hands of God, and should, therefore, cease looking at his own merits.

"The first and most important qualification of a Baha'i Teacher is, indeed, unqualified loyalty and attachment to the Cause. Knowledge is, of course essential; but compared to devotion it is secondary in importance."

## 187 TEACHERS AND ADMINISTRATORS

(Can Serve as Both)

"Regarding the statement made by the Guardian ... concerning the fact that believers can serve both as teachers and administrators. Shoghi Effendi would approve your Assembly making this fact known to all the friends. For although it is essential for the believers to maintain always a clear distinction between teaching and administrative duties and functions, yet they should be careful not to be led to think that these two types of Baha'i activity are mutually exclusive in their nature and as such cannot be exercised by one and the same person. As a matter of fact, the friends should be encouraged to serve in both the teaching and the administrative fields of Baha'i service. But as there are always some who are more specially gifted along one of these two lines of activity it would seem more desirable that they should concentrate their efforts in acquiring the full training for that type of work for which they are best suited by nature. Such a specialization has the advantage of saving time and of leading to greater efficiency, particularly at this early stage of our development. The great danger, however, lies in that by so doing the friends may tend to develop a sort of class consciousness which is fundamentally contrary to both the spirit and actual teachings of the Faith.

"It is precisely in order to overcome such a danger that the Guardian thinks it advisable that the friends should be encouraged to serve from time to time in both the teaching and the administrative spheres of Baha'i work, but only whenever they feel fit to do so."

## 188 TEACHERS, BAHAI (A Principle)

"Regarding the principle that the Cause must not be allowed to center around any Baha'i personality, the Guardian wishes to make it clear that it was never intended that well qualified individual teachers should not receive from local Assemblies every encouragement and facilities to address the public. What the Guardian meant was that the personality and popularity of such a speaker should never be allowed to eclipse the authority or detract from the influence of the body of the elected representatives in every local community. Such an individual should not only seek the approval, advice and assistance of the body that represents the Cause in his locality, but should strive to attribute any credit he may obtain, to the collective wisdom and capacity of the Assembly under whose jurisdiction he performs his services. Assemblies and not individuals constitute the bedrock on which the Administration is built. Everything else must be subordinated to, and be made to serve and advance the best interests of these elected custodians and promoters of the laws of Baha'u'llah."

#### 189 TEACHING

"The Cause of God is developing rapidly in the virgin areas of the Crusade; but on the home front we seem to be not so successful. No doubt this is due to the fact that the friends at home are not as diligently taking advantage of every teaching opportunity as the pioneers do in foreign lands. Success will crown the efforts of the friends on the home front when they meditate on the teaching, pray fervently for divine confirmations for their work, study the teachings so they may carry the spirit to the seeker, and then act,--and above all persevere in action. When these steps are followed, and the teaching work carried on sacrificially and with devoted enthusiasm, the Faith will spread rapidly."

#### 190 TEACHING (Love for Baha'u'llah)

"...Without the spirit of real love for Baha'u'llah, for His Faith and its Institutions, and the believers for each other, the Cause can never really bring in large numbers of people. For it is not preaching any rules the world wants, but love and action..."

## 191 TEACHING

"Shoghi Effendi would urge every Baha'i who feels the urge to exercise his right of teaching unofficially the Cause, to keep in close touch with the Local Spiritual Assembly of the locality in which he is working. The Local Spiritual Assembly, while reserving for itself the right to control such activities on the part of individual Baha'is, should do its utmost to encourage such teachers and to put at their disposal whatever facilities they would need in such circumstances. Should any differences arise, the National Spiritual Assembly would naturally have to intervene and adjust matters."

## 192 TEACHING (Advent of Divine Justice)

"In the matter of teaching, as repeatedly and emphatically stated, particularly in his 'Advent of Divine Justice', the Guardian does not wish the believers to make the slightest discrimination, even though this may result in provoking opposition or criticism from any individual, class or institution. The Call of Baha'u'llah, being universal, should be addressed with equal force to all the peoples, classes and nations of the world, irrespective of any religious, racial, political or class distinction or difference..."

## 193 TEACHING, CONCENTRATE ON (Source of Joy and Consolation)

"We all have our petty material obstacles in this life. We cannot totally get rid of them. The best thing to do, after all our efforts have failed to deliver us, is to concentrate on that which can alone bring real happiness and peace to our heart. And you should be thankful to God for having enabled you to recognize and accept His Faith. For this is, assuredly, the only source of joy and consolation you can have in your moments of suffering. Is there anything more worthwhile to work for than the Teachings of the Message?"

## 194 TEACHING (The Concourse on High)

"The invisible battalions of the Concourse on High, are mustered, in serried ranks, ready to rush their reinforcements to the aid of the vanguard of Baha'u'llah's crusaders in the hour of their greatest need, and in anticipation of that Most Great, that Wondrous Jubilee in the joyfulness of which both heaven and earth will partake."

## 195 TEACHING (Direct)

"He approves of your desire to teach the principles of the Faith through radio. But he urges you to do all you can to always, however small the reference you are able to make to it may be, clearly identify or associate what you are giving out with Baha'u'llah. The time is too short now for us Baha'is to be able to first educate humanity and then tell it that the source is this new World Faith. For their own spiritual protection people must hear of the name Baha'i--then, if they turn blindly away they cannot excuse themselves by saying they never even knew it existed! For dark days seem still ahead of the world, and outside this Divine Refuge the people will not, we firmly believe, find inner conviction, peace and security. So they have a right to at least hear of the Cause as such."

196 TEACHING--Divine World Order--The  
Sole Panacea

"In connection with your teaching work: What the Guardian wishes you to particularly emphasize in all your talks is the supreme necessity for all individuals and nations in this day to adopt in its entirety the social program given by Baha'u'llah for the reconstruction of the religious, economic and political life of mankind. He wishes you to explain and analyze the elements that help in raising this Divine World Order in the light of the present-day events and conditions in the world. Special stress, he feels, should be laid on the impending necessity of establishing a super-national, and sovereign world state, as the one described by Baha'u'llah. With the world becoming increasingly subject to tumults and convulsions never experienced before, the realization of such a necessity is entering into the consciousness

of not only the wise and learned, but of the common people as well. The believers should, therefore, seize this opportunity to make a supreme effort to present, in convincing and eloquent language, those social and humanitarian teachings of the Faith which we believe to constitute the sole panacea for the innumerable ills afflicting our present-day world."

#### 197 TEACHING (Duty of Every Believer)

"Indeed to bring this message to mankind in its darkest hour of need is the paramount duty of every believer. All the agony, the suffering, privation and spiritual blindness afflicting people today everywhere in the world, to a greater or lesser degree, is because they are unaware of, or indifferent to, the Remedy God has sent them. Only those who are aware of it can carry its healing knowledge to others, so that each Baha'i has an inescapable and sacred duty to perform."

#### 198 TEACHING (Give the Message)

"The believers ought to give the message even to those who do not seem ready for it, because they can never judge the real extent to which the Word of God can influence the hearts and minds of the people, even those who appear to lack any power of receptivity to the teachings."

#### 199 TEACHING (Greater Unity Among the Friends)

"Regarding your question about the need for greater unity among the friends, there is no doubt that this is so, and the Guardian feels that one of the chief instruments for promoting it is to teach the Baha'is themselves, in classes and through precepts, that love of God, and consequently of men, is the essential foundation of every religion, our own included. A greater degree of love will produce a greater unity, because it enables people to bear with each other, to be patient and forgiving."

#### 200 TEACHING (Love and Unity)



"The most important thing for the believers is, of course, to be united and to really love each other for the sake of God, (Otherwise it is not possible to love everyone). However, if communities wait until love and complete harmony are established before teaching, the teaching work will come to a standstill. Both sides must be cultivated; whilst actively teaching the friends must themselves be taught and deepened in the spirit of the Faith, which brings love and unity."

## 201 TEACHING--BAHA'I FAITH (What the Cause Now Requires)

"What the Cause now requires is not so much a group of highly cultured and intellectual people who can adequately present its Teachings, but a number of devoted, sincere and loyal supporters, who, in utter disregard of their own weaknesses and limitations, and with hearts afire with the love of God, forsake their all for the sake of spreading and establishing His Faith. In other words, what is mostly needed nowadays is a Baha'i pioneer and not so much a Baha'i philosopher or scholar. For the Cause is not a system of philosophy; it is essentially a way of life, a religious faith that seeks to unite all people on a common basis of mutual understanding and love, and in a common devotion to God.

"Baha'i scholars and writers will, no doubt, gradually appear, and will as promised by Baha'u'llah lend a unique support to the Faith. But in the meantime, we should not tarry, or slacken in our efforts."

## 202 TEACHING (Study Early History and Principles of the Faith)

"I wish to urge the necessity of concentrating at your next summer session, on the systematic study of the early history and principles of the Faith, on public speaking, and on a thorough discussion, both formally and informally, of various aspects of the Cause. These I regard as essential preliminaries to a future intensive campaign of teaching in which the rising generation must engage, if the spread of the Cause is to be assured in that land."

## 203 TEACHING (The Utmost Effort)

"I cannot refrain from adding a few words to renew and reaffirm my fervent plea to you, and through you to every individual member of the American Baha'i Community, to exert the utmost effort in order to further the Cause of Teaching throughout the American Continent. Every possible assistance, whether moral, financial, or administrative, should be continuously, generously, and systematically extended to this most urgent, this sacred and meritorious Cause. My heart yearns to learn of any speedy and effective action which the valiant members of that community may determine, whether collectively or severally, to undertake. The invisible hosts of the Abha Kingdom are arrayed and ready to rush forth and ensure the triumph of every stout-hearted and persevering herald of the Faith of Baha'u'llah.

## 204 TEACHING (In South)

"Regarding the whole manner of teaching the Faith in the South; the Guardian feels that, although the greatest consideration should be shown the feelings of white people in the South whom we are teaching, under no circumstances should we discriminate in their favour, consider them more valuable to the Cause than their Negro fellow-southerners, or single them out to be taught the Message first. To pursue such a policy, however necessary and even desirable it may superficially seem, would be to compromise the true spirit of our Faith, which permits us to make no such distinctions in offering its tenets to the world. The Negro and white races should be offered, simultaneously, on a basis of equality, the Message of Baha'u'llah. Rich or poor, known or unknown, should be permitted to hear of this Holy Faith in this, humanity's greatest hour of need.

"This does not mean that we should go against the laws of the State, pursue a radical course which will stir up trouble, and cause misunderstanding... Even in places where the two races can meet together in the South, he feels it would be, in certain cases, preferable to teach them separately until they are fully confirmed and then bring them together..."

## 205 TEACHING METHODS

"The same thing is true of teaching methods; no system, for teachers to practice, exists. But obviously the more people know about the teachings and the Cause, the better they will be to present the subject. If some people find that prayer and placing all their trust in God, releases in them a flood of inspiration, they should be left free to pursue this method if it is productive of results.

"The inspiration received through meditation is of a nature that one cannot measure or determine. God can inspire into our minds things that we had no previous knowledge of, if He desires to do so.

"We cannot clearly distinguish between personal desire and guidance, but if the way opens, when we have sought guidance, then we may presume God is helping us."

## 206 TEMPLE, CHANTING IN THE

"As regard the chanting of Tablets in the Temple, Shoghi Effendi wishes in this connection to urge the friends to avoid all forms of rigidity and uniformity in matters of worship. There is no objection to the recital or chanting of prayers in the Oriental language, but there is also no obligation whatsoever of adopting such a form of prayer at any devotional service in the auditorium of the Temple. It should neither be required nor prohibited. The important thing that should always be borne in mind is that with the exception of certain specific obligatory prayers, Baha'u'llah has given us no strict or special rulings in matters of worship, whether in the Temple or elsewhere. Prayer is essentially a communion between man and God, and as such transcends all ritualistic forms and formulae."

## 207 TESTS AND PROBLEMS

"Ultimately all the battle of life is within the individual. No amount of organization can solve the inner problems or produce or prevent, as the case may be, victory or failure at a

crucial moment. In such times as these particularly, individuals are torn by great forces at large in the world and, we see some weak ones strong, and strong ones fail--we can only try, through loving advice, as your Committee has done, to bring about the act on the part of the believer which will be for the highest good of the Cause. Because obviously something bad for the Cause cannot be the highest good of the individual Baha'i."

## 208 THEOCRACY

"What the Guardian was referring to was the Theocratic systems, such as the Catholic Church and the Caliphate, which are not divinely given as systems, but man-made and yet, having partly derived from the teachings of Christ and Muhammad are, in a sense, theocracies. The Baha'i theocracy, on the contrary, is both divinely ordained as a system and, of course, based on the teachings of the Prophet Himself... Theophany is used in the sense of Dispensation..."

## 209 TOMBSTONE, BAHAI SYMBOL ON

"In regard to your question regarding the use of the Greatest Name on tombstones of Baha'is, the Guardian considers this too sacred to be placed in such a position in general use, and the friends should not use it on their tombstones. They can use quotations from the Teachings, if they wish to, but not the Greatest Name. Naturally, if anyone has already used it, it does not matter."

### NINE-POINTED STAR FOR HEADSTONE

"Approve star for graves." Cable of October 22, 1954.

## 210 TRANSLITERATION OF BAHAI TERMS

"...the faithful spelling of which by all the Western friends will avoid confusion in future, and insure in this matter a uniformity which is greatly needed at present in all Baha'i literature... I feel confident that all the friends will from now on

follow this system and adhere scrupulously and at all times to this code in all their writings.

"The preparation of Baha'i articles, committee reports, etc., should therefore employ the system of transliteration which the Guardian has supplied."

## 211 UNIVERSAL HOUSE OF JUSTICE, MEMBERSHIP

"As regards your question concerning the membership of the Universal House of Justice, there is a Tablet from Abdu'l-Baha in which He definitely states that the membership of the

Universal House is confined to men and that the wisdom of it will be fully revealed in the future. In the local, as well as the National Houses of Justice, however, women have the full right of membership. It is therefore, only to the International House that they cannot be elected. The Baha'is should accept this statement of the Master in a spirit of deep faith, confident that there is a divine guidance and wisdom behind it, which will be gradually unfolded to the eyes of the world."

"Regarding your question, the Master said the wisdom of having no women on the International House of Justice, would become manifest in the future. We have no other indication than this.

"At present there are women on the International Council, and this will continue as long as it exists, but when the International House of Justice is elected, there will only be men on it, as this is the law of the Aqdas."

## 212 VACCINATION

"Regarding your question about vaccination:

"These are technical matters which have not been specifically mentioned in the Teachings, and consequently, the Guardian cannot make any statement about them. No doubt medical science will progress tremendously as time goes by and the treatment of disease becomes more perfect."

## 213 VISIONS

"There is a fundamental difference between Divine Revelation as vouchsafed by God to His Prophets, and the spiritual experiences and visions which individuals may have. The latter should, under no circumstances, be construed as constituting an infallible source of guidance, even for the person experiencing them."

#### 214 VOTING--(Civil)

"The friends may vote, if they can do it, without identifying themselves with one party or another. To enter the arena of party politics is surely detrimental to the best interests of the Faith and will harm the Cause. It remains for the individuals to so use their right to vote as to keep aloof from party politics, and always bear in mind that they are voting on the merits of the individual, rather than because he belongs to one party or another. The matter must be made perfectly clear to the individuals, who will be left free to exercise their discretion and judgment. But if a certain person does enter into party politics and labors for the ascendancy of one party over another, and continues to do it against the expressed appeals and warnings of the Assembly, then the Assembly has the right to refuse him the right to vote in Baha'i elections."

#### 215 VOTING RIGHT, The

"I feel I must reaffirm the vital importance and necessity of the right of voting--a sacred responsibility of which no adult recognized believer should be deprived, unless he is associated with a community that has not as yet been in a position to establish a Local Assembly. This distinguishing right which the believer possesses, however, does not carry with it nor does it imply an obligation to cast his vote, if he feels that the circumstances under which he lives do not justify or allow him to exercise that right intelligently and with understanding. This is a matter which should be left to the individual to decide himself according to his own conscience and discretion."

#### 216 VOTING RIGHTS (Status of Individuals

Deprived of)

"Concerning your question as to the status of those individuals whom the Local Assembly or the N.S.A. have considered it necessary to deprive of the voting right and to suspend from local meetings and gatherings; such action which Local and National Assemblies have been empowered to take against such recalcitrant members, however justified and no matter how severe, should under no circumstances be considered as implying the complete expulsion of the individuals affected from the Cause. The suspension of voting and other administrative rights of an individual, always conditional and therefore temporary, can never have such far reaching implications, since it constitutes merely an administrative sanction; whereas his expulsion or ex-communication from the Faith, which can be effected by the Guardian alone in his capacity as the supreme spiritual head of the community, has far-reaching spiritual implications affecting the very soul of that believer. The former, as already stated, is an administrative sanction, whereas the latter is essentially spiritual, involving not only the particular relationship of a believer to his local or National Assembly, but his very spiritual existence in the Cause. It follows, therefore, that a believer can continue calling himself a Baha'i even though he may cease to be a voting member of the community. But in case he is excluded from the body of the Cause by an act of the Guardian he ceases to be a believer and cannot possibly identify himself even nominally with the Faith."

## 217 WORK, BAHAI

"If the believers could properly evaluate the work they are doing they would be astonished at its importance, but they are in the position of not being able to see the forest for the trees; they are too close to it to realize its true import."

## 218 WORK, DAILY--(Baha'u'llah's Command Concerning Daily Work)

"With reference to Baha'u'llah's command concerning the engagement of the believers in some sort of profession; the

teachings are most emphatic on this matter, particularly the statement in the Aqdas to this effect which makes it quite clear that idle people who lack the desire to work can have no place in the new World Order. As a corollary of this principle, Baha'u'llah further states that mendicity should not only be discouraged but entirely wiped out from the face of society. It is the duty of those who are in charge of the organization of society to give every individual the opportunity of acquiring the necessary talent in some kind of profession, and also the means of utilizing such a talent, both for its own sake and for the sake of earning the means of his livelihood. Every individual, no matter how handicapped and limited he may be, is under the obligation of engaging in some work or profession, for work, especially when performed in the spirit of service, is according to Baha'u'llah, a form of worship. It has not only a utilitarian purpose, but has a value in itself, because it draws us nearer to God, and enables to better grasp His purpose for us in this world. It is obvious, therefore, that the inheritance of wealth cannot make anyone immune from daily work. As to the question of retirement from work for individuals who have reached a certain age, this is a matter on which the International House of Justice will have to legislate as there are no provisions in the Aqdas concerning it."

219 WORLD FEDERATION--(On Baha'i  
Participation in International Conferences)

"He feels that the statement which your assembly made in your letter to him ... regarding Baha'is cooperating with peace and world unity conferences, covers the subject adequately. There is no reason to draw a line of demarcation as to whether the type of world federation being promoted by a certain society involves governments or peoples. The point is that if it is not allied to any particular political faction, and is not either Eastern or Western in its projects, the Baha'is may appear as speakers on its platform and give it moral support."

220 YEAR NINE, The

"The 'Year Nine' is an abbreviation of 1269 A.H. The beginning of the Year Nine occurred about two months after



His (Baha'u'llah's) imprisonment in that dungeon. We do not know the exact time He received this first intimation... We therefore regard the entire Year Nine as a Holy Year, and the emphasis should be placed ... on the entire year, which started in October, 1852. This means our Centenary Year of Celebration will be from October, 1952 to October, 1953."

## 221 YOUTH

"He quite agrees that the dangers facing the modern youth are becoming increasingly grave, and call for immediate solution. But, as experience clearly shows, the remedy to this truly sad and perplexing situation is not to be found in traditional and ecclesiastical religion. The dogmatism of the Church has been discarded once for all. What can control youth and save it from the pitfalls of the crass materialism of the age is the power of a genuine, constructive and living Faith such as the one revealed to the world by Baha'u'llah. Religion as in the past, is still the world's sole hope, but not that form of religion which our ecclesiastical leaders strive vainly to preach. Divorced from true religion, morals lose their effectiveness and cease to guide and control man's individual and social life. But when true religion is combined with true ethics, then moral progress becomes a possibility and not a mere ideal.

"The need of our modern youth is for such a type of ethics founded on pure religious faith. Not until these two are rightly combined and brought into full action can there be any hope for the future of the race."

"The world that lies ahead of us after this war is going to be in a terrible condition, and if the believers are going to accomplish their duty and present the Divine Solution to mankind, they must prepare themselves for the great tasks that lie ahead. This particularly applies to Baha'i youth. Young men and women in the Faith must be deep and thoughtful scholars of its teachings, so that they can teach in a way that will convince people that all the problems facing them have a remedy. They must grasp the Administration, so that they can wisely and efficiently administer the ever-growing affairs of the Cause; and they must exemplify the Baha'i way of living. All this is not easy--but the Guardian is always greatly encouraged to see the spirit animating such young believers as yourself. He has high hopes of what your generation will accomplish."

## 222 YOUTH (Regarding the Age of Fifteen)

"Regarding the age of fifteen fixed by Baha'u'llah: This relates only to purely spiritual functions and obligations and is not related to the degree of administrative capacity and fitness which is a totally different thing, and is, for the present, fixed at twenty-one."

"Baha'i youth under twenty-one may serve on Committees.

"The question of young Baha'is being permitted to serve on committees other than the Youth Committee has been raised in a number of letters recently, and in considering the matter he felt that Baha'i young people under twenty-one should not be denied the privilege of committee work. Though they cannot be voting members of Baha'i communities (or exercise the electoral vote at all until they reach that age), and though they cannot, likewise, be elected to Assemblies, there is no reason why they should not serve the Cause on various committees as all committees, national or local, are subordinate to Assemblies and their members not elected but appointed, and appointed by Assemblies. We have many devoted and talented young believers who can be of great assistance to the Cause even though not yet legally of age."

"This Cause, although it embraces with equal esteem people of all ages, has a special message and mission for the youth of your generation. It is their charter for their future, their hope, their guarantee of better days to come. Therefore the Guardian is especially happy that the young Baha'is are active in the pioneer work."

"The importance of young Baha'is to become thoroughly steeped in every branch of the teachings can not be over-emphasized, as they have great teaching tasks ahead of them to accomplish."

## 223 BAHAI YOUTH IN SCHOOL

"The problem with which you are faced is one which concerns and seriously puzzles many of our present-day youth. How to attain spirituality is indeed a question to which every young man and woman must sooner or later try to find a satisfactory answer. It is precisely because no such satisfactory

answer has been given or found, that the modern youth finds itself bewildered, and is being consequently carried away by the materialistic forces that are so powerfully undermining the foundations of man's moral and spiritual life.

"Indeed the chief reason for the evils now rampant in society is the lack of spirituality. The materialistic civilization of our age has so much absorbed the energy and interest of mankind that people in general do no longer feel the necessity of raising themselves above the forces and conditions of their daily material existence. There is not sufficient demand for things that we call spiritual to differentiate them from the needs and requirements of our physical existence.

"The universal crisis affecting mankind is, therefore, essentially spiritual in its causes. The spirit of the age, taken on the whole, is irreligious. Man's outlook on life is too crude and materialistic to enable him to elevate himself into the higher realms of the spirit.

"It is this condition, so sadly morbid, into which society has fallen, that religion seeks to improve and transform. For the core of religious faith is that mystic feeling which unites Man with God. This state of spiritual communion can be brought about and maintained by means of meditation and prayer. And this is the reason why Baha'u'llah has so much stressed the importance of worship. It is not sufficient for a believer merely to accept and observe the teachings. He should, in addition, cultivate the sense of spirituality which he can acquire chiefly by means of prayer. The Baha'i Faith, like all other Divine Religions, is thus fundamentally mystic in character. Its chief goal is the development of the individual and society, through the acquisition of spiritual virtues and powers. It is the soul of man which has first to be fed. And this spiritual nourishment prayer can best provide.

"Laws and institutions, as viewed by Baha'u'llah, can become really effective only when our inner spiritual life has been perfected and transformed. Otherwise religion will degenerate into a mere organization, and becomes a dead thing. The believers, particularly the young ones, should therefore fully realize the necessity of praying. For prayer is absolutely indispensable to their inner spiritual development, and this, as already stated, is the very foundation and purpose of the religion of God."

"He urges you to make up your minds to do great, great deeds for the Faith; the condition of the world is steadily growing worse, and your generation must provide the saints, heroes, martyrs and administrators of future years. With dedication and will power you can rise to great heights!"

"He appreciates very much the devoted and determined spirit with which you are facing the future and all the Baha'i responsibility it will bring you increasingly. The part of youth is very great; you have the opportunity to really determine to exemplify in word and deed the Teachings of Baha'u'llah, and to show your generation that the New World Order He has brought is a tangible reality in the lives of His followers."

# CHAPTER FIFTEEN

## Final Word

*Words of the Sufi Prophet and Mystic, Kabir*

### XXXVIII

I. 50. *bhram kê tâlâ lagâ mahal re*

THE lock of error shuts the gate, open it  
with the key of love: Thus, by opening  
the door, thou shalt wake the Beloved.

Kabîr says: "O brother! do not pass by  
such good fortune as this."

# The Voice of the Prophets:

Wisdom of the Ages, Volume 12 of 12

Compiled By Marilynn Hughes

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